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ABSTRACT

Developed during the course of the North Dakota Pioneers in Equality Project and originally used in a series of regional workshops for vocational teachers and school administrators, this handbook deals with ways in which vocational educators can help to eliminate sex role and occupational stereotyping. It consists of a series of 11 chapters devoted to various aspects of sex stereotyping and its elimination as well as various lists of resources for use in eliminating sex role stereotyping. Included in the handbook are discussions of the following topics: real life events and philosophical guidelines that help expand sex roles; the difference between bias, stereotyping, and discrimination; the relationship between sex identity, individual characteristics, and the world of work; the effects of sex bias and stereotyping of men; sexism in language and textbooks; ways to build trust between the sexes and expand career horizons; activities to aid in the recognition of sex role stereotyping behavior in children; the effect of sex differences on attitudes and aspirations; and behavior patterns that affect the success of men and women in their chosen professions. Also provided are resource lists of vocational instructional materials for sex equity, publications, films, activity kits and games, and audiovisual materials. (MN)

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EXPANDING ROLE OPTIONS THROUGH VOCATIONAL EDUCATION

Phase II of the North Dakota Pioneers in Equality Project

A handbook prepared for vocational teachers, school administrators, school boards, and advisory committee members and used in conducting eight regional three-day workshops.

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Revised Edition of

Pioneers in Equality, 1979
North Dakota State Board for Vocational Education

Original Manuscript Adapted for North Dakota use from

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VOCATIONAL EDUCATION MISSION STATEMENT ON SEX EQUITY

The provisions of the 1976 Education Amendments (Title II, P.L. 94-482) for sex equity fall into three major categories. First are the requirements for the administration of state vocational education programs. The five major administrative requirements specify that: (1) full-time personnel be appointed to work for the elimination of sex bias (nine functions given), (2) women's concerns be represented on the State Advisory Council, (3) policies to eliminate sex bias be a part of the 5-year state plan, (4) the annual program plan be reviewed for compliance with state policies pertaining to the elimination of sex bias, and (5) vocational education programs be evaluated for their services to women.

The second major category of the sex equity legislation consists of provisions governing the state use of funds. A state must spend funds for (1) programs for displaced homemakers, and (2) consumer home economics programs which serve the needs of both males and females. A state may spend funds for: (1) support services for women, (2) day care services for children of students, (3) programs to overcome sex bias, (4) vocational guidance and counseling, and (5) grants to overcome sex bias.

The third requirement pertains to the national vocational education program. The legislation requires: (1) the Commissioner of Education to submit a national report on sex bias to Congress by October of 1978. (2) a system for reporting data on male and female enrollments in vocational education be implemented by October 1977, (3) the National Advisory Council have minority and non-minority men and women with knowledge of women's concerns, and, (4) five percent of the funds for federal programs be reserved for use by the Commission of Education for programs of National significance for the elimination of sex bias.

The original material adapted herein from the New Pioneers, A North Carolina Program to Expand Sex Roles was produced under a grant from the U.S. Dept. of Health, Education and Welfare, Office of Education under the auspices of Women's Educational Equity Act. The content of this program is the responsibility of the grantee. Opinions expressed herein do not necessarily reflect the position or policy of the Office of Education or the Department, or no official endorsement should be inferred.

FORWARD

This handbook was prepared for participants of regional workshops titled Expanding Role Options through Vocational Education, during 1980 in North Dakota, as part of Phase II of the Pioneers in Equality project of the North Dakota State Board for Vocational Education. It is designed for use in North Dakota by participants of the 1980 regional workshops.

The original training materials were developed for the New Pioneers project of the North Carolina Department of Public Instruction, under the direction of Amanda Smith, Director.

These materials were adapted for a Pioneers in Equality Phase I handbook.

This copy is a revised edition of the Phase I handbook.

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INTRODUCTION

The revision of this handbook was a result of suggestions made by the Original Pioneers Advisory Committee of the Pioneers in Equality Project of the North Dakota State Board for Vocational Education.

Its purpose is to provide information helpful to educators and their pursuit of equal opportunities and expanded role options through vocational education programs.

Those Original Pioneers who we wish to thank for their assistance and suggestions on this project and the revision of this handbook are:

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Lois Schneider
Project Director, Phase II

Nancy Thorndal
Educational Equality Coordinator
North Dakota State Board for Vocational Education

NUMBER _____

ATTITUDE QUESTIONNAIRE

New Pioneers Project

KEY: 1 - Strongly Agree
2 - Mildly Agree
3 - Neutral or Don't know
4 - Mildly Disagree
5 - Strongly Disagree

1. Everyone in my school is sex biased. 1.____

2. A careful division of sex roles makes boys and girls more sure of themselves. 2.____

3. Men and women behave differently because of biological differences. 3.____

4. If little boys play with girls too much, or play with dolls, they are likely to grow up to be homosexual. 4.____

5. Strict sex roles are important in preventing sexual promiscuity. 5.____

6. If I had to work on a job with a man who had very feminine mannerisms, it would make me uncomfortable. 6.____

7. Sex bias is mostly a problem for white middle-class women with little relevance for minorities. 7.____

8. Even though not everyone is lucky enough to achieve it, the ideal type of family is one in which father works and mother stays home with the children. 8.____

9. The high rate of juvenile delinquency would probably go down if more mothers stayed at home instead of going to work. 9.____

10. Many men find their wives sexier and more attractive when they start working outside the home. 10.____

11. Teenagers tend to be less stereotyped in their thinking than people in their forties or fifties. 11.____

12. It is realistic for boys to prepare mostly for careers and girls to prepare mostly for motherhood. 12.____

Key: 1 - Strongly Agree
2 - Mildly Agree
3 - Neutral or Don't know
4 - Mildly Disagree
5 - Strongly Disagree

13. Low income girls prepare for wage earning more realistically than middle income girls. 13.____

14. I would be reluctant to enroll girls in an all-boys vocational class, because it might cause discipline problems. 14.____

15. It is unfair to train girls for jobs where they will face sex discrimination on the job market. 15.____

16. I would be happy if my daughter wanted to marry a kindergarten teacher. 16.____

17. I don't believe that working as a plumber or a mechanic would cause a woman to lose her femininity. 17.____

18. I would be suspicious of a boy who wanted to be a nurse or a ballet dancer. 18.____

19. Bothering about little things in the English language, like "chairman", is nit-picking and a waste of time. 19.____

20. I try to be unbiased in my teaching, but it would be inappropriate to discuss sex bias directly with children. 20.____

21. It is polite and flattering to call a woman over 40 a "girl". 21.____

22. Schools with female principals have fewer discipline problems. 22.____

23. A good way to punish a second grade boy is to make him sit with the girls. 23.____

24. It encourages healthy competition to sometimes let children play girls against the boys. 24.____

25. I want my son to learn the values of toughness and competition which he can get in athletics. 25.____

26. I want my daughter to learn the values of toughness and competition which she can get in athletics. 26.____

Key: 1 - Strongly Agree
2 - Mildly Agree
3- Neutral or Don't know
4 - Mildly Disagree
5 - Strongly Disagree

27. Athletics is one of the best ways for a disadvantaged boy to succeed in this world. 27.____

28. In high school, boys have more definite opinions than girls. 28.____

29. A woman should turn down a job if it pays a higher salary than her husband's. 29.____

30. An employer should be willing to grant a man paternity leave when his baby is born. 30.____

31. Women should stop complaining because men have it even tougher. 31.____

32. It would be a good idea to pass the Equal Rights Amendment (ERA). 32.____

33. If women want equal opportunity, they should be willing to take equal responsibility, such as being drafted. 33.____

34. The absence of men in the lives of young children is an important cause of many of the problems in America today. 34.____

35. Boys learn to read more slowly than girls because they develop more slowly physically. 35.____

36. Boys should make sure they have plenty of sexual experience before they get married. 36.____

37. Girls should make sure they have plenty of sexual experience before they get married. 37.____

38. Girls should learn to be good sports about whistles and cat calls. 38.____

39. A high percentage of rape victims are dressed revealingly, or are in some other way provocative. 39.____

40. It is all right for a boy to hit another boy his own size, but he should never hit girls. 40.____

41. Letting your husband make all the decisions and occasionally wearing nothing but an apron and black net stockings when he comes home from work, is probably the best way of getting what you want from him. 41.____

Key: 1 - Strongly Agree
2 - Mildly Agree
3 - Neutral or Don't know
4 - Mildly Disagree
5 - Strongly Disagree

42. Societies with strict sex roles have less violence. 42.____

43. I would be more likely to try to break up a fight between two men than between a husband and wife. 43.____

44. There is no harm in separating boys and girls sometimes, as in separate lines for the lunch room. 44.____

45. Most adult women have trouble handling other people's anger. 45.____

46. The best way for a woman to get along with a man in a professional situation is to ask his advice often and make sure she knows what he wants before she starts something new. 46.____

47. Black women are better off economically than black men. 47.____

48. A person should not take responsibility for something they don't know anything about. 48.____

49. An employer is justified in being reluctant to give a job to a woman who has small children at home. 49.____

50. If their wives work, men should do half of the housework and child care. 50.____

51. Women should do their share of unpleasant school duties, such as bus patrol. 51.____

52. Our society's definitions of manhood may be an important cause of juvenile delinquency. 52.____

53. Coed physical education and athletics would be a healthy thing for most boys and girls. 53.____

54. Women have a lot of freedoms that are denied to men. 54.____

55. Black women should not be pressing for their own rights since the rights of Black men have historically been denied. 55.____

56. Women are too emotional for some jobs. 56.____

57. Changing family needs are changing the nature of work. 57.____

58. What is your sex: 1 - Male 2 - Female 58.____

59. What is your race? 1 - Black 2 - White
3 - American Indian
4 - Other 59.____

60. What is your marital status?

1 - Single
2 - Living with a member of the opposite sex
3 - Married
4 - Divorced or Separated
5 - Remarried
6 - Widowed 60.____
7 - Living with a member of the same sex

61. Where did you live most of the time while you were growing up.

1. Farm
2. Small town
3. City
4. Moved a lot 61.____

GLOSSARY

The following are some terms that may have a special meaning as they are used in this handbook.

expanding sex roles - implies that persons can keep what they now value, while gaining new options. Charlotte Farris at Cornell University should be credited for discovering this very useful phrase, which we recommend to be used as an alternative to "changing sex roles", or "eliminating sex bias." "Changing sex roles" seems to imply that persons will lose what they now have in exchange for the unknown. "Eliminating sex bias", is not recommended to use as it is impossible in the short run, and is also very negative. Further, even if sex bias were eliminated in any particular area, the result might be merely neutral rather than affirmative.

liberated - a liberated person is an autonomous person, one whom, within the obvious restraints of necessity, makes their own decisions about life. The word "liberated" can in no way imply what those decisions will be. Conventional lives which are consciously chosen are more "liberated" than those unconventional lives in which the participants have no choice. This word is best not used, as many people misuse it to mean "unconventional."

pioneer - any student or worker in a field traditionally dominated by the other sex.

opposite sex - an old phrase which implies that women and men are adversaries. We're trying to get rid of this one and replace it with "other sex."

other sex - the meaning should be self-evident. Vive la difference!

sex bias - the underlying network of assumptions or beliefs that says that men and women are different (often unconscious) and should be different, not only physically but in tastes, abilities, interests, occupations, and personalities. Behavior resulting from the assumption that one sex is superior to the other. (For further information, see expanding sex roles).

sex discrimination - that which is against the law; an action which limits or denies opportunities, privileges, roles or awards on the basis of sex.

sex stereotype - the assumption that all males or females are alike in certain ways; attributing behaviors, abilities, interests, roles and values to a person or group of persons on the basis of sex.

sexism - a word analogous to racism, which assumes that one sex is superior to the other. We don't use this word often, as it is unfamiliar to most people, and seems to have a negative impact.

GLOSSARY (continued)

they - a singular impersonal pronoun meaning "he or she." "They" is commonly used in the singular, and so, with permission it would be correct. Therefore, as it is one of the principles that a "liberated" person does not need permission to carry out legitimate business, let us hereby declare (along with the National Council of Teachers of English), that it is correct.

women's libber - try not to use this phrase. It is a code word for "man hater," as when an accomplished woman will say, "I'm no women's libber but..." and then outline her beliefs, which are identical with those of the Women's Liberation Movement. Incidentally, surely it is a sad thing to be a man-hater, but no worse than being a woman-hater, which is quite respectable. However, as sex roles are expanded and expose the ways in which men and women are unnecessarily taught to distrust each other, perhaps both man-hating and woman-hating will become obsolete!

I. EXPANDING SEX ROLES: TOUCHSTONES OF SUCCESS

CHAPTER I

EXPANDING SEX ROLES: TOUCHSTONES OF SUCCESS

A. REAL LIFE EVENTS

- Third grade readers
- "I hate girls!"
- "I'm a woman now!"
- Always send a girl -- unless it's raining

1. A class of third graders finishes a story. The teacher asks if the family in the story is "the way it is at your house?" Listlessly, the children respond:

"Yeah. That's right. Poppa works, Momma cooks." The teacher says "That's interesting. It's not the way it is in my house," and she talks about how it is getting home from work, sharing housework with her husband and children while they talk over their day.

Slowly, one hand goes up. "We-e-ell, it's not like this in my house, either." Then one by one, each child shares. When they are done, only two out of twenty-five match the story, though as a group they said, "This is right."

Since then? The children are so eager to discuss each story, comparing it in every way to their own realities, that the teacher says she has trouble getting them to leave one story to go on to another.

2. A boy is being marched to the principal's office by an angry teacher: "I have told you and told you and told you! You do not hit girls."

From the depths of his fury he wails, "I hate girls!"

A teacher observing the scene smiles wryly. "You just know who started it!"

3. A fourteen year old has just told her guidance counselor that she is pregnant. She raises her head defiantly : "I'm a woman now!"

4. A principal reports that he has a teacher whose classroom is in another building. Every time this teacher needs to send a message to the principal's office, they always send a girl--unless it's raining!

One way or another, all these people are suffering from narrow role expectations for females and males. Some of these events are important, some trivial, but they are all part of the fabric of role expectations which we take for granted, and which can cause damage both to those who don't fit the stereotypes and to those who do. In fact, the more we learn about stereotypes, the more we may be tempted to congratulate those strong and flexible people who have managed to live in them happily, despite everything!

As pioneers in the effort to expand role expectations for your students, and, perhaps incidentally, for your fellow faculty, you will be using the system to change the system, working through the existing organization, taking advantage of its leverage, doing end-runs around its inertia. Throughout our time together, we'll be helping you plan strategies; but ultimately, every one of you will face a different situation--and will likely need a different organizational approach.

However, there are certain philosophical approaches which experience has shown us really do make a difference. Some apparently reasonable approaches have caused us to fall flat on our faces, while others have produced the magical happy response: "This is much different from what I expected!"

We would like to share those philosophical approaches with you now, and hope that they remain a running theme throughout the remainder of the workshop and throughout the work you do on your own.

Congratulate strong and flexible people who manage to live happily, despite stereotypes.

B. PHILOSOPHICAL TOUCHSTONES

(See end of chapter for list of touchstones, pg. 13)

1. START WITH PROBLEMS PEOPLE ALREADY KNOW THEY HAVE.

a. POSSIBLE APPROACHES

In any effort to lead people to deal with a problem, there are three possible approaches:

* "Here is a new problem, which I will try to convince you is so important that you will change your agenda to deal with it."

  In any group of 25 people, perhaps two will respond enthusiastically to this approach. Sex bias will become their thing and they will be staunch allies. However, many people are not looking for any new problems--they have enough already! If you are satisfied with two out of 25, this is a good approach.

* "Here is a new problem, which I hope you will cooperate in solving. For example: you are teaching debating skills. If your students debate issues related to sex roles, you will help me meet my objectives, without changing your agenda."

  This approach is more likely to succeed than the first; however, it provides little lasting motivation.

* "We have many old problems, which have been on our agenda all along, but which we may not have realized are partly rooted in sex stereotypes. If we address the problem of sex bias, we will more effectively meet our own previous agenda."

  This approach provides permanent motivation, because it allows students and teachers to meet their own already established goals. They may not care about sex bias one way or the other, but if it will help them solve real problems that they already know they have, fantastic!

b. SOME PROBLEMS WE ALREADY KNOW WE HAVE

Which of these problems are of concern to you? To students? Read them to your students and have them show "thumbs up" if it is of concern, "down" if it is not.

-Reading problems for boys.
-Math avoidance for girls.
-Discipline problems, vandalism, expulsion for boys "proving manhood."
-Sexual promiscuity in girls.
-Sexual promiscuity in boys.
-Early, sometimes deliberate, pregnancy in girls seeking an identity.
-A confusion in sexual identity for girls or boys who do not fit the stereotypes.
-Sexual exploitation of those who do fit.
-Male athletes exploited financially or socially, at expense of academic studies.
-Girls physically incompetent.
-Loss of talent where students of either sex avoid or are channeled away from inherent abilities.
-Work poorly done where either are pressured into work they are unsuited for.
-Depression in women or men who hate their work.
-Heart attacks and ulcers in men.
-Divorces caused by conflict between needs of real world and stereotyped marriage roles.
-Family violence growing out of distrust and hostility between women and men, or the pressure of impossible stereotypes.

Are there any issues here of concern to you. We would love to promise that eliminating sex bias would also eliminate all reading problems and all divorces! Nevertheless, rigid assignment of different roles and different temperaments for women and men does have a direct bearing on all of these problems, and may at the very least suggest new and more effective ways of approaching them.

2. LOOK FOR OPPORTUNITIES TO MEET GOALS OF SEX EQUITY

Don't try to make elimination of sex bias your goal. Even if this were possible, providing an absolutely neutral environment to students would not meet their needs. They need strategies enabling them to cope with the bias in the real world, to recognize it and respond appropriately, and even more importantly, they need help with coping with the bias in their own hearts and minds.

Identify your concerns and those of students and teachers. Look for opportunities that already exist to:

a. Build trust and partnership between the sexes.
b. Expand students' perceptions and self images and options in work roles, family roles, and personal development.

The first of these two goals is more important than the second. Pioneering workers seldom fail because of an inability to learn skills. Rather, their difficulties come in their own and their colleagues attitudes toward their roles. Even more importantly, men's and women's efforts to work together in any setting, and to build lasting family relationships, will be enhanced by the increase of understanding which is an important ingredient in any sex equitable program.

Seeking such opportunities is a positive approach with far wider application than simply trying to identify and eliminate bias.

3. DISTINGUISH BETWEEN SEX DISCRIMINATION AND SEX BIAS

Discrimination is defined as that which is against the law. Anything illegal must be obvious, because you have to be able to prove it happened. Know your legal responsibilities and rights.

You will want to identify the major requirement of Title IX of the Education Amendments of 1972 and Title II of the Education Amendments of 1976, which mandates awareness programs in addition to prohibiting discrimination.
(See page 14 for further information).

Bias is the unconscious underlying network of assumptions that says men and women are and should be different, not only physically, but also in their personalities, abilities, and occupations. We are all biased-- only a few of us intentionally discriminate.

Understanding bias leads to understanding how we unconsciously shape our students and ourselves. We can analyze how we bend other people out of shape to meet our preconceptions; and also learn how we develop positive traits, such as independence in boys, and nurturance in girls, so that they can be extended to everyone.

Attacking Discrimination	Understanding Bias
attacks only the symptoms	addresses causes
addresses only those who actively discriminate	addresses everyone
creates defensiveness and hostility	reduces defensiveness, can intrigue, excite, even fascinate
encourages the "compliance mentality" and minimal action	encourages positive investigation which is consistent with teachers' own goals as educators
redresses wrongs	opens opportunities
appeals to women's sense of outrage, to men's sense of altruism or guilt	appeals to everyone's sense of self-development
benefits mostly women	benefits men and women equally

If you understand bias, you are likely to get excited and involved, and discrimination will take care of itself. If you are given a "pure Title IX approach" you may fight your every effort. Therefore, leap-frogging over discrimination to deal directly with bias may in the long run be the most effective way to comply with the law.

How long does it take? We estimate:

For a rough idea of the laws against sex discrimination:	15 minutes
For an awareness of symptoms of sex bias:	1 to 2 hours
For an understanding of the far reaching implications of sex bias:	20 hours to a lifetime

4. UNDERSTAND FIRST, ACT LATER

Never assume anyone shares, or even understands, the goal of expanding sex roles. Discussion of sex bias--where it comes from, how to recognize it, how persuasive it is, what it does to people--should preceed any effort to develop or recommend specific practical strategies, or to persuade anyone to begin to take any sort of action. Remember that each of you is a person first and a professional second, and that the issues we are discussing may hit close to home in one way or another on a personal level. Pushing specific activities in an effort to "keep it simple" before misgivings are allayed may feel like "coming on too strong." Listen to information first, then allow time for reaction, questions and anecdotes. To discuss your feelings before getting information may reinforce previously held stereotypes.

5. KEEP A BALANCED PROGRAM: INCLUDE BOYS AND MEN

Emphasize at every possible occasion that although discrimination works mostly against girls and women, bias hurts men and women equally. (Men have paid the same psychological price as women--though men bought more for the price they paid.) There are anecdotes about both sexes.

WHY: POLITICAL REASONS:

-Most administrators are men. Some men believe that in order for them to stay interested, they must see how equality can actually benefit them, or younger versions of themselves. Few will run for long on the fuel of guilt or even on altruism.
-Many women reject the "Women's Movement" because it goes against their value system. Many American women were

reared that you don't do for yourself, you do for others: children, husband, poor people--whoever. Women with this value system are likely to go into teaching, because they can be professionals while still "doing for others." When such women hear about the "Women's Movement" they cannot accept it, because it is against their whole upbringing to ask for anything for themselves. When they hear how sex bias hurts men and boys, then they can open their minds to how it hurts women and girls. This is just one of the paradoxes of sex bias!

WHY: SUBSTANTIVE REASONS:

-Simple fairness: Boys are 47% of our students, and they do deserve 47% of our attention.
-Women's lives can't change unless men's lives change too--not if we plan to go on living together.

-Same Problems Men and Boys Know They Have

-A much more rigid stereotype in early childhood for boys than girls, who are allowed to be tomboys.

-Heart attacks, ulcers, high blood pressure, early death (8 years younger than women).

-Being cut off from children by pressures of work and by social expectations.

-Being labeled "unmanly" for showing normal human emotions.

-Being a "status object" valued more for paycheck than for themselves as people.

-Being pressured to take high paying or high status jobs, regardless of interest.

-Being labeled "not much of a man" if he can't get high paying or high status job.

-Having to take all initiative socially and sexually, therefore always vulnerable to rejection.

6. TALK OPENLY ABOUT HOW SEXISM AFFECTS MINORITIES

Many minority women and men are reluctant to address sex bias because they perceive it as being in competition with race bias for public attention, federal resources, etc. They may even feel that they are being asked to divert their own attention away from the problems of racism. Nothing could be further from the case. Whether or not individual minority people choose to actively involve themselves in expanding sex roles, there are some specific reasons why they can gain from understanding sex stereotypes. Further, minority members will likely have some special concerns which must be addressed if the program is to succeed.

In North Dakota the dominant minority is American Indian.

As individuals, minority women and men are affected in very much the same way as anyone else. Although every group has an important cultural identity, all ethnic groups in America have fairly similar ideas of what it means to be male and female. Within races, roles may vary according to economic, educational, social, or individual considerations. In fact, one of the happiest results of a program to expand sex roles may be the experience of people looking across the "barrier" of race and discovering how similar their feelings and experiences really are.

As groups, sex stereotypes have been used to label an entire group as inferior because some members of it do not fit the majority "ideal". Thus, dispelling a sex stereotype can mean dispelling a race stereotype at the same time.

Minority people have been highly aware of racial stereotypes, and have therefore resisted them. However, sex stereotypes have been so widely accepted that they were "invisible" and therefore impossible to resist. Many have therefore fought the accusation of not fitting the stereotype by trying harder to achieve the accepted stereotype rather than by rejecting the stereotype itself.

An example:

Racism made it difficult for Indian males to get good jobs, one of this culture's requirements of "manhood." Any man without a job is hungry-- the sex stereotype also labeled him "emasculated," an entirely artificial issue which weakened his self-image, and perhaps drove him to other ways of "proving" manhood.

An Indian female, responding competently and responsibly to economic need by working outside her home, could not expect praise but rather was labeled "unfeminine." If she accepted the label she was put in the position of being made to feel guilty for her own strength, and perhaps begin to feel she should "step back" for her man.

Her man, depressed over his economic difficulties, might accuse her of putting him down, and leave her. As a larger percentage of minority families than white families are female headed, (though still less than half), it then became possible to use a sex stereotype to label the entire "Indian family" as "inadequate."

It is very much in minority people's interest to start making their own definitions of what is a good person or family rather than accepting what has been presented as "ideal." If they recognize that the stereotypes themselves are destructive to minority unity, they may be able to take pride in not fitting. They may then form closer male-female partnerships based on what is realistic for them.

Special concerns of minorities

Because of the special interplay of racial discrimination, racial bias, and sex stereotypes, some special emphasis will be necessary in a program that seeks to involve minority people in expanding roles.

a. It must be clear the program will not hurt minority men. Many minority women feel, "Minority men have been discriminated against. I want no part of anything that will hurt my man." Special emphasis should be placed on how sex bias hurts all men, and has specifically been used to label minority men as "emasculated" or "inadequate."

b. It must be clear the program will not destroy minority unity.

One Indian woman was not enthusiastic about ERA because she felt Indian women could not afford anything that would cause conflict between males and females.

She is right to worry, because "the battle of the sexes" is common between women and men in all American cultures. However, a major feature of a successful program to expand sex roles is to expose how males and females are taught to distrust each other from an early age.

Distrust is damaging to all groups, but minorities most of all simply cannot afford it. Eliminating the male/female distrust that our culture calls "natural" can free the energies of all men and women to work more closely together on other priorities.

c. The program will not hurt minority advancement. In fact, accepting the sex biased assumption that certain good jobs should go first to men simply cuts in half the pool of minority people that could advance into positions of influence.

In Conclusion:

Expanding sex role options for all people really does mean all people, white males, and minority males, minority females and white females, young people and old people, poor people and rich people and...

The program will succeed if you can remember just two more touchstones.

7. NEVER LAUGH AT ANYONE

Fears of integrated rest rooms, lost femininity, or boys growing up homosexual if they play with dolls, are real fears and should be answered seriously.

8. LAUGH AS MUCH AS POSSIBLE WITH OTHERS, AT YOURSELF

Expanding role options can be a lot of fun if you can grin spontaneously with the 108th person who tells you they aren't biased against sex!

ACTIVITY # 1: Identification of stereotyped roles

After discussing issues in the chapter, collect clippings or write examples of expanded or stereotyped roles they have observed, have a brief show-and-tell, to share discoveries, if possible.

TITLE IX vs. TITLE II

Both Title IX of the Education Amendments of 1972 and Title II of the Education Amendments of 1976 support equal opportunities for females and males, but there are several significant differences between the two.

TITLE IX: Addresses sex discrimination

TITLE II: Addresses sex discrimination, sex bias and sex stereotyping

Title IX deals with sex discrimination and prohibits specific policies, programs and practices which treat students differently on the basis of sex. It is possible to comply with Title IX by eliminating sex discrimination but still not address sex bias or sex stereotyping. By contrast, the sex equity provisions of Title II focus not only on the reduction of discrimination but also on overcoming sex bias and stereotyping in vocational education programs by establishing a series of administrative and program requirements for state use of vocational education funds. (Sex discrimination is defined as an action which limits or denies opportunities, privileges, roles, or awards on the basis of sex. Sex bias is the behavior resulting from the assumptions that one sex is superior to the other; and sex stereotyping is attributing behaviors, abilities, interests, roles and values to a person or group of persons on the basis of sex.).

TITLE IX: Applies directly to local educational agencies

TITLE II: Applies to state and federal vocational education programs

The Title IX regulation applies directly to local educational agencies and institutions while Title II applies to the administration and operation of state and federal vocational education programs. As priorities and procedures for state use of federal vocational education monies are specified, funding of various vocational education programs and institutions are indirectly affected.

TITLE IX: Specifies various forms of discrimination which are prohibited.

TITLE II: Specifies action to overcome sex bias and stereotyping using federal monies

Title IX specifies various forms of discrimination in education policies, programs, or practices which are prohibited. Those which apply to vocational education include prohibitions of discrimination on the basis of sex in admissions, access to courses, facilities, treatment of students, student employment, and employment of education personnel. Title II compliments these specific programs to overcome sex discrimination, bias, and stereotyping in vocational education and authorizes states to use federal monies for this purpose.

TOUCHSTONES OF SUCCESS
IN
EXPANDING VOCATIONAL EDUCATION

1. START WITH PROBLEMS PEOPLE KNOW THEY ALREADY HAVE.

2. LOOK FOR OPPORTUNITIES TO MEET GOALS OF SEX EQUITY.

3. DISTINGUISH BETWEEN SEX DISCRIMINATION AND SEX BIAS.

4. UNDERSTAND FIRST, ACT LATER.

5. KEEP A BALANCED PROGRAM: INCLUDE BOYS AND MEN.

6. TALK OPENLY ABOUT HOW SEXISM AFFECTS MINORITIES.

7. NEVER LAUGH AT ANYONE.

8. LAUGH AS MUCH AS POSSIBLE WITH OTHERS, AT YOURSELF.

II. UNROLLING THE HIDDEN CURRICULUM

UNCONSCIOUS..
WELL INTENDED BEHAVIOR

RESULTS OF THE..
HIDDEN CURRICULUM

CHAPTER II

UN-ROLLING THE HIDDEN CURRICULUM

Hidden Curriculum. What does it mean? In this discussion, it is simply a way of saying, "unconscious or unintentional bias in the school program." Students learn much more in school than factual information. Adults and peers often unknowingly reinforce sexual stereotypes. The following exercise demonstrates the difference between sex discrimination and sex bias and is intended to raise one's own awareness. In fact, you may enjoy the discovery that you already have all the necessary data in your own heads for identifying sex bias. Everybody's biased.

DISCRIMINATION: That which is against the law.

BIAS: The underlying network of assumptions or beliefs that says that men and women are different and should be different, not only physically but in tastes, talents, interests and personalities. (For further information, see definition of expanding sex roles, page 6)

STEREOTYPE: The assumption that all males or females are alike in certain ways.

> Caution: Bias takes many forms. It is important not to confuse its symptoms with its underlying principles because opposite symptoms can both reflect bias. Some schools elect only boys for student government "because boys are natural leaders." Some schools elect only girls "because girls are more serious and conscientious than boys." Each situation is based on stereotypes instead of the capabilities of individual people; both are biased.

Discriminatory activities don't happen often, but they matter if they only happen once. Biased behaviors ordinarily do not matter if they only happen once. They are important only if they happen according to a pattern which carries a message. The following exercise will help identify the hidden messages behind apparently trivial well intended behavior.

A. UNCONSCIOUS WELL-INTENDED BEHAVIORS

ACTIVITY # 2 Unconscious Well-Intended Behaviors Exercise:

The object of the following exercise is to allow you a sense of "look what I found", instead of guilt when you identify your own biased behavior.

Directions: In small groups of four to eight people do competitive brainstorming, followed by discussion. Divide either by subject area, age level, school, or randomly. Each group compete for the longest possible list of unconscious, well-intended, behaviors which could tend to reinforce a stereotype. Many behaviors are well-intended, not an act of discrimination such as deliberately barring one sex from an activity. Even so, if conscious or even hostile discriminations are included on lists, answers will be accepted, but the difference will be pointed out. Groups should consider all adults that interact with students, including teachers, administrators, cafeteria workers, custodial staff, secretaries, and parents.
Two examples:

1. Different compliments: girls on appearance, boys on achievement.

2. Different errands: Sending a boy to borrow a hammer and a girl to borrow a needle.

Groups compete for producing the longest possible list of items, the more specific and "trivial" the better. Quantity rather than quality, is important. A seven minute period is allowed. The competition is both fun, and more importantly prevents a long discussion of the second item mentioned. When the seven minutes are up, each group calls out its total, with the winning group being awarded a standing ovation with enthusiasm, before going around the room letting groups share one item at a time.

Some stereotypes are obvious while others need discussion to see why they matter. Every contribution, even when hostile, is acceptable. It is not nodding in approval, but in agreement. "Yes, we do feel this way/do these things, don't we?" It's particularly important to avoid any unconscious expressions of disgust, eye-rolling, or any other message that you feel hostile to people who are biased. Try to practice this in your group.

SAMPLE ITEMS WHICH MIGHT COME UP:

Comments on example # 1 --Compliments: Complimenting girls solely on how they look and boys on what they do may give the message that girls' activities and accomplishments are not noteworthy. At the same time, everyone likes a compliment -- boys, too!

Comments on example # 2 -- Errands: Sending students to borrow different items may imply only one sex would use the item, or expose a student to unnecessary ridicule if they are asked to go for the "wrong" thing.

ACTIVITY # 2 (con't)

The teacher in the opening session who sent girls to the office with messages in fair weather and boys in the rain is saying two things. Girls can be trusted to carry messages and not linger on the way, but boys must take over when the going gets rough.

This message surfaces in the adult male who resents "fairweather feminists" whom he suspects want equality only when life is easy.

* ITEM: A teacher says "I need five big strong boys to carry these books."

Comment: The stereotype is that all boys are larger and stronger than all girls. In the early years girls are generally larger and stronger, and at all ages there is a range of size and strength which overlaps for males and females. Further, small people of both sexes need a chance to demonstrate competence.

* ITEM: "Boys don't hit girls."

Comment: The implication is that girls are fragile and must be protected. This expectation leads to a dual system of discipline. Boys are often more severely punished for fighting with a girl, even when she starts the fight, and a boy's resentment that he can't hit back may poison all his feelings about girls. At the same time, girls need to learn that they have a right to defend themselves, if a boy does hit them.

* ITEM: A high school girl is counseled that it is OK not to take math courses beyond those required, if she doesn't want to. Sometimes she is told by women, "I was never good in math but I became a counselor (teacher, etc.) anyway."

Comment: The stereotype is that females are innately weak in mathematics. The expectation may be a self-fulfilling prophecy and girls won't do well in math. Furthermore, the failure to take advanced math courses limits the careers open to women.

Sociologist Lucy Sells found "In a systematic random sample of freshmen admitted at Berkeley in Fall, 1972, 57% of the boys had taken four full years of mathematics, including the trigonometry--solid geometry sequence, compared with 8% of the girls. The four year mathematics sequence is required for admission to Mathematics IA, which in turn is required for majoring in every field at the University except the traditionally female, and hence lower paying, fields of humanities, social sciences, librarianship, social welfare and education."[1]

[1] John Ernest, "Mathematics and Sex, "The American Mathematical Monthly," October 1976, pp. 595-614.

ACTIVITY # 2 (con't)

* ITEM: A girl is told, "Here honey, let me help you." A boy is told, "Go back and do it until you get it right."

  Comment: Boys are reinforced for independence and girls for dependence. Boys are often denied help they need; girls don't learn self-reliance.

* ITEM: Girls and boys are placed in separate lunch lines, often "ladies first."

  Comment: Students receive the message that there is something different and alien about the other sex. "Ladies first" is part of the "pedestal problem" in which children get the conflicting message that although girls are generally inferior, they are supposed to be inherently superior at the same time.

B. RESULTS OF HIDDEN CURRICULUM

Myra Sadker has summarized some existing research on educational outcomes into a "report card" on education's impact on girls. Here are some of the points she includes:

1. Intellectually, girls start off ahead of boys. They begin speaking, reading and counting sooner; in the early grades they are even better in math. However, during the high school years, girls' performances on ability tests begin to decline. Indeed, male students exhibit significantly more IQ gain from adolescence than do their female counterparts.

2. Although women make much better high school grades than do men, they are less likely to believe they have the ability to do college work.

3. Seventy-five to ninety percent of the brightest high school graduates who do not go to college are women.

4. As students progress through school, their opinions of boys grow increasingly positive and their opinions of girls increasingly negative. Both sexes are learning that boys are worth more.

5. By the time they are in the fourth grade, girls expect to become either a teacher, a nurse, a secretary, or a mother. Boys of the same age do not have such limited expectations.

6. High school girls showed a decline in career commitments, which was related to their feelings that boys their age disapproved of women using their intelligence.[2]

This last phenomenon has been studied in detail by Matina Horner, who describes what she calls the "motive to avoid success" not only in white college women, but also in black males. Her findings about white females are discussed here.

Horner asked white male undergraduates to complete stories based on the cue: "After first term finals, John finds himself at the top of his medical school class." Most of the men predicted a glorious future for John. However, when Horner gave

[2] Nancy Frazier & Myra Sadker, "Sexism in School and Society" (New York: Harper and Row, 1973), pg. 72.

the identical cue to female undergraduates, substituting Anne for John, the answers she received were dramatically different. The largest group of responses indicated strong fears that Anne would be rejected by her peers, and would never catch a man. For example:

> Anne doesn't want to be number one in her class. She feels she shouldn't rate so high because of social reasons. She drops down to ninth in the class and then marries the boy who graduates number one.
>
> Anne starts proclaiming her surprise and joy. Her fellow classmates are so disgusted with her behavior that they jump on her in a body and beat her. She is maimed for life.

A second group of answers were less concerned with peer group response. They were more worried about what it means to be a woman. What is normal? What is feminine?

> Unfortunately, Anne no longer feels so certain she really wants to be a doctor. She is worried about herself and wonders if perhaps she isn't normal. Anne decides not to continue with her medical work, but to take courses which have deeper personal meaning for her.
>
> Anne feels guilty. She will finally have a nervous breakdown and quit medical school and marry a successful young doctor.

The last group wrote the most interesting, if bizarre, endings. These women denied the possibility that Anne could have been number one.

> Anne is a code name for a non-existent person created by a group of medical students. They take turns writing exams for Anne.
>
> It was lucky that Anne came out on top because she didn't want to go to medical school anyway.

Or, they completely changed the cue:

> Anne is talking to her counselor. Counselor says she will make a fine nurse.
>
> Anne is really happy she's on top, though Tom is higher than she. But that's as it should be. Anne doesn't mind Tom winning.

Horner found that the higher the likelihood or possibility that a woman would be in a position to compete with men, the higher her "motive to avoid success." In a later study, she gave the cue: "Anne is sitting in a chair with a smile on her face." To girls with low fear of success, the smile was seen

positively: Anne was usually thinking about her boyfriend or the beautiful day. But for the girls with a high fear of success, Anne's smile elicited more bizarre responses:

> Anne is at her father's funeral. There are over 200 people there. Anne's father committed suicide. She knows it is unseemly to smile, but cannot help it. Her brother, Ralph, pokes her in fury, but she is uncontrollable. Anne rises dramatically and leaves the room, stopping first to pluck a carnation from the blanket of flowers on the coffin.
>
> Anne is recollecting her conquest of the day. She has just stolen her ex-friend's boyfriend away, right before the High School Senior Prom. Anne was jealous of her friend's popularity and when they decided not to associate with each other, Anne decided to do something to really get back at her friend. She wanted to hurt her and succeeded by taking the boyfriend away underhandedly.[3]

Teachers have an important job to help girls overcome their fear of success and to help boys overcome their fear of girls' success. No person's feeling of self worth should depend on the failure of another. All students should experience many personal successes and strive to develop their own abilities to the fullest. The question is, "How can we un-teach ourselves so that we don't unconsciously mis-teach our students?"

[3] Horner, Matina, "Toward An Understanding of Achievement-Related Conflicts in Women," And Jill Came Tumbling After, p. 51-53.

U W I B

III. VALUES AND ATTITUDES AFFECTING - ROLES OF MEN AND WOMEN - IN FAMILIES AND THE WORLD OF WORK

...MANHOOD AND WOMANHOOD

WHAT ARE THEY?

CHAPTER III

VALUES AND ATTITUDES AFFECTING ROLES OF MEN AND WOMEN IN FAMILIES AND THE WORLD OF WORK

.. MANHOOD AND WOMANHOOD - WHAT ARE THEY?

"All I know is, I like my men to be MEN and my women to be WOMEN!" At the principals' meetings, almost all men roared approval at their colleague, who rocked his chair back challengingly. They seemed startled when the guest speaker, a woman presenting a program on sex stereotypes in Vocational Education, heartily agreed. She grinned at the others and said, "I think he's trying to tell us he's not biased against sex!" They all roared again, and then, somehow relieved, settled down to a discussion of girls in carpentry and boys in home economics.

This kind of incident is very common. The man was expressing an anxiety that expanding sex roles would mean losing sex identity.

1. WHAT IS SEX IDENTITY?

In our culture, sex identity may be related to four areas:

1. Role
2. Temperament
3. Sexual preference
4. Physical differences

Which are true sex identity, which are cultural?

The question: Does true sex identity relate to all of these areas, or are some of them artificial products of culture? If we are to meet our goal of helping young people grow up to healthy womanhood and manhood, we need to know the answers.

II. HOW IMPORTANT IS SEX IDENTITY?

Very. It is probably the most essential part of our personalitites, a more integral part of who we are than race, nationality, mental ability, or any other characteristic.

DO EXPERIMENT

"wake up tomorrow the same sex, but another race."
"wake up tomorrow the same race, but the other sex."

For instance, a white woman might easily imagine being Black, French or Chinese. She would still probably feel like herself, though under a different set of circumstances. However, if she were to wake up one morning and suddenly be male, she would probably not feel like herself anymore.

Activity # 3: Changing Identity

Try an experiment.
Close your eyes and imagine 1) that tomorrow morning you were to wake up, still yourself in every way, but another race; 2) that you were to wake up, the same race, but male or female, whichever you aren't now.

Which was the more wrenching change? It has been our experience that nearly everyone finds changing sex more of a shock. Sometimes Indian or Black women are startled at the outcome, because they are accustomed to saying they are "Black" or "Indian" first, "female" second. In this case a distinction between fundamental sex identity and the group allegiance a woman feels to her race must be made.

This is why providing strong role models is so important for both boys and girls. We identify first of all with members of our own sex. A white woman can look at a black woman like Aretha Franklin (or someone everyone would know) and say, "I wish I could be like her." But few white women would look at a white man, like (pick your own example), even though they share his race, and say, "I wish I could be like him."

Our sex identity is so important to us, we will do almost anything to keep it. If a woman believes she will "lose her femininity" by pursuing a career, she drops the career. If a man believes it is unmasculine to show emotion, he has ulcers instead. It is a very potent method of social control. If society needs men to spend long hours on the open range herding cattle, or going to war, society can get them to do it by defining manhood as belonging to the person who does these things.

Every time we say to a child "boys don't. . ." or "girls don't. . ." referring to something the child did do, we have made a terrifying statement: "you're not quite . . ." Nearly any child will conform in a hurry, and watch their step in the future.

Several of our most serious school and social problems are rooted in the fact that people will do nearly anything to live up to their definition of manhood or womanhood. If that results in behavior that is self-destructive or antisocial, too bad.

Problems of discipline and teenage pregnancy may be based on need to "prove" manhood and womanhood.

There are several ways of proving manhood in our culture. The most obvious is to make money. If a boy is born poor, and recognizes he is unlikely to get a top job, he must turn to one of the alternatives:

1) get money illegally.
2) sire as many children as possible.
3) prove no one can tell him what to do.

The third alternative leads directly to vandalism, behavior problems, school expulsion and jail.

The female counterpart of this pattern is: the acceptable way of being a woman is to catch one of those men who will make money. If this seems out of reach, the alternative is sexual activity, leading to accidental or deliberate pregancy. Many guidance counselors have heard girl's boast, "I'm a woman, now!" about pregnancy.

It does very little good to lecture these students about decency and morality. For a boy, in fact, such a lecture is actually a reward, showing that he is successful in his manly defiance. These behaviors are absolute psychological necessities for the students involved. It is better to be a man in jail, than out on the street and not so sure. The problems will never be addressed by punishment or discussions on the difficulty of raising children while you're going to school. The problem can only be addressed by open discussion in which students develop new definitions of womanhood and manhood.

III. SEX IDENTITY AND ROLE.

Men are doctors, women are nurses. It is unfeminine for a woman to be a mechanic, unmanly for a man to be a kindergarten teacher. Right? Well, yes, but only because of historical accident relative to each culture. In fact, with the exception of direct biological functions, such as actually producing babies or nursing them, for any role that we would consider male, we can find a society somewhere in the world that would consider it female. In Russia, three quarters of the doctors are women, and ballet dancing is honorable for men, yet Russian sex bias is

at least as strong as the American version. There are societies where men raise the children, where women work in the fields, or dive for pearls.

So role has nothing inherent to do with male and female unless people think it does. As we help children expand their role definitions, it is important to make this distinction.

> Activity # 4: Wishing for Changes
>
> Would all the women in the room raise their hands if they ever wished they were a boy? How many men wished they were a girl? Typically, half the women raise their hands and a few men.

A little girl may tell an adult, "I wish I were a boy." How the adult responds to this remark makes a difference: they could say, "Do you really wish you were a boy, or do you wish you could do what boys do?" Almost surely she will agree that she wants to do what boys do, and the adult can then help her plan how to go about what she wants to do while still enjoying being a girl. However, one mother, trying to be positive about womanhood, said "Oh, don't you want to grow up and be a Mommy like me?" The child was confused. She had been talking about baseball, not bodies or babies.

Help girls distinguish between wanting to do what boys do and wanting to be a boy. Don't confuse bodies with role.

If children insist they really do want to be the other kind, it is worth listening very carefully, for they may be trying to deal with heavy pressures that deserve respect.

IV. SEX IDENTITY AND TEMPERAMENT.

Men are agressive, decisive, hardnosed. Women are passive, gentle, emotional, loving. Right? Well, mostly, if that's how you were raised. But we all know many exceptions among people we like and respect. This is not consistent in all cultures.

Margaret Mead searched for evidence on temperamental differences between the sexes and found, quite accidently, three cultures in New Guinea which proved the opposite. (Her account of this adventure,* Sex and Temperament in Primative Society, is highly recommended and good reading.) She found the Arapesh, who expected men and women to be temperamentally identical, all of them gentle,

* Mead, M. Sex and Temperament in Three Primative Societies. Dell Publishing Co., 1967

warm, and non-aggressive. Sexually, the men were passive and actually feared seduction by aggressive women from other tribes. She found the Mundugumors, who also expected men and women to be temperamentally identical, but ruthless, harsh and violent. Finally there were the Tchambuli who thought men and women should be different: women unemotional, efficient and sexually assertive, men artistic, vain and quarrelsome and coy. Thus an aggressive Arapesh or a passive Mundugumor was a misfit, but they were not unsexed (less a man or less a woman) because of their oddness. In the Tchambuli tribe, a business-like male or a vain female would be "not quite....."

What a contrast to our expectations! Apparently, sex identity is not inherently connected with temperament, and we may do a child damage if we say, "Boys don't cry" or "Girls don't make ugly faces." We can encourage bravery and good manners without tying them to sex identity.

V. SEX IDENTITY AND SEXUAL PREFERENCE.

> Ask and receive questions on homosexuality seriously, and squash any nervous guffaws or scornful put-downs immediately. The person who asks is only saying out loud what others are thinking. Avoid seeming to either "advocate" or "attack" homosexuality.
>
> Try to make the tone of any discussion professional, conducted as you would wish it if your most respected colleague were an unannounced homosexual. You may well have homosexual people in your group, along with people who consider it a sin, a sickness to be pitied, or an acceptable lifestyle. It will be up to you to decide how much discussion of the subject your group can handle.

A little boy may be seen playing with a doll. Many times someone will respond by saying, "But if little boys play with dolls, can't this lead to homosexuality?" This concern is very deep, and it is an important part of why many people resist expanding sex roles.

Actually, homosexuality is irrelevant to stereotyped culinity or feminity. There have been recent revelations of homosexual professional football players, and some very "feminine" women prefer other women to men. It may be helpful for each of us to identify, what, if anything, is most disturbing to us.

Are we more disturbed by appearance, reality, or neither?

ACTIVITY # 5: Sex Identity Discomfort Scale

Indicate how comfortable or uncomfortable you would feel with five different people:

1 - perfectly comfortable, no problem at all
2 - slightly uneasy, but no big deal
3 - definitely uncomfortable, but I could put up with it
4 - very uncomfortable, I would consider trying to get out of the situation
5 - so uncomfortable that I would definitely try to get out of the situation

Imagine that you have just been assigned to work on a project with one other individual. On the above scale of one to five, indicate how comfortable you would be working with this person.

_____ Mr. A. A man with very feminine mannerisms in his way of speaking, walking, etc. However, you know that he has been happily married to a woman for many years.

_____ Mr. B. A man with ordinary masculine mannerisms in his way of talking, walking, etc. However, you know that he has a long-term, stable homosexual relationship with another man.

_____ Ms. A. A woman with very masculine mannerisms in her way of talking, walking, etc. However, you know that she has been happily married to a man for many years.

_____ Ms. B. A woman with ordinary feminine mannerisms in her way of speaking, walking, etc. However, you know that she has a long-term, stable homosexual relationship with another woman.

_____ X You are sitting next to someone on a plane. The person is about 17 years old, dressed in blue jeans with shoulder length hair. For the life of you, you cannot figure out if your seatmate is male or female.

Please indicate your own sex____ race ____ age ____.

Discussion questions. Did you discover that you were more bothered by the person who seemed homosexual, or by the person who actually was homosexual. Both? Neither? Were you more concerned with male homosexuality in your own sex than the other sex? Did it bug you that you couldn't figure out your seatmate, or didn't you care? Can you figure out what exactly it is that bothers you about any of these people, if anything does?

What ever your individual reactions may be, it is clear that people react in very different ways to the idea of homosexuality. Some don't care what a person does in private, as long as they behave in an ordinary way. Others are tolerant of many types of behavior if they know the person is "really straight." Many are not sure exactly what it is about homosexuality that bothers them. Any many are not bothered at all, one way or the other.

How common is homosexuality? It's hard to say. Social pressures are such that many homosexual people never let on. However, in 1954 the Kinsey report estimated that in America 5%, or at least 1 in 20 adult Americans were practicing homosexuals. Therefore, any time you are in a group of more than 20 people, mind your manners!

Words such as faggot, dyke, queer, and lezzie should be just as taboo to your classroom as nigger or kike, broad or chick.

It is outside the scope of this course to discuss the nature of homosexuality, or to place value judgments on it. We address the issue only because many people fear it, and believe that rigid sex roles are necessary to prevent it. It seems clear that the opposite is closer to the truth: that in fact rigid sex roles can create an environment in which homosexuality is the most plausible emotional or behavioral response.

Ancient Greece, for example, had rigid sex roles. Respectable women could not take part in public life in any way, nor receive an education. Perhaps as a result, the love of a man for a woman was considered a base type of love, whereas the love of a man for a man was considered much finer. On the other hand, Margaret Mead reports that the gentle Arapesh and the aggressive Mundugamors, who made no temperamental distinctions between men and women, had no homosexuality.

What are some of the rigid sex role conditions which show a statistical correlation with homosexual behavior?

1. Isolation from members of the other sex as in military schools, boarding schools, prison, or the armed services.

2. Hostility or fear of the other sex. Some homosexual behavior is simply a total withdrawal from the other sex, based perhaps on the same sex parent conveying distrust or hatred towards the other sex in general.

3. Hostility between the parents themselves which may produce an aversion in the child for heterosexual relations, if these seem to be part of the trouble between the parents.

4. Idealization of one's own sex. Even if a child does not develop excessive hostility to the other sex, they may have been presented with such an exclusively favorable image of their own sex they find it difficult to love or respect anyone different. Furthermore, rigid assignment of temperament by sex expects that people will love their opposites. Women are expected to be passive and love the aggressive. Men are expected to be aggressive and love the passive. However, many people prefer someone similar to themselves. These people may simply be so much more comfortable with their own sex that homosexual behavior becomes inevitable. The other sex is not despicable, just alien.

5. Not fitting a stereotype, and therefore coming to the conclusion "I am one." Recipe: Take one broadshouldered girl who would rather play baseball or football than do gymnastics, who isn't interested in boys at all except as one of the gang. Make it clear you are worried about her. Expose her to plenty of giggling, boy-crazy girl talk. If that doesn't work call her a Lezzie and a Dyke. She may very well believe you know what you're talking about. After all, it is often easier to be an insider of the out-group than an outsider of the in-group, and if being a girl means being a silly, narcissistic, little sexpot, she certainly isn't one of those.

   The ironic thing is that, in our culture, the people who most fear or hate homosexuality are also often those who want to isolate boys from girls and those who are most hostile or scornful of the other sex.

A case in point: A first grade teacher was worried about a six year old boy who really wished he was a girl, said so often, wanted to wear dresses and be called by a girl's name. On reflection she realized that the boy is an only child. He is slender and highly verbal. So is his mother. His father is a stocky and taciturn man who loves sports. The boy is uncoordinated, but his father has been shoving footballs at him since he could walk. By now, the father has made it clear to the child that he is a terrible disappointment. The child has accurately realized that his life would be a lot easier if he were a girl.

What happens next? The boy clearly has a sex identity problem - which is not the same as sexual preference, yet. But if as he grows older he gets called a faggot for being disgusted by locker room conversation, he too may accept the label, and what began as an issue of role and temperament could become, quite artificially, one of sexual preference.

The teacher decided she would try to find an older boy who could "adopt" the child, and let him see there are many other ways of being a man.

6. <u>The taboo itself may sometimes lead to homosexual behavior</u>. One trainee shared with us that she had had a good friend, male, who had one homosexual experience. He was horrified. Rather than realizing that almost anyone could have one homosexual experience, the pressures of the taboo made him believe "I am one!"

   Further, our culture encourages rule-breaking, especially among males. The taboo itself can inspire experimentation. A school may have a group of boys whose overt homosexual behavior may seem to be at least as much an expression of hostility to authorities as it is sexual preference.

<u>Is the connection between these factors and homosexuality absolute</u>?

No, it is only a statistical correlation.

Many people reared with very rigid sex roles have led happy heterosexual lives. Many stable, productive homosexual people had happy childhoods and excellent parents. And these rigid circumstances can lead not only to homosexual acts, or fears, but also to poor heterosexual relations, sexual dysfunction, cruelty or brutality and other problems related to an inability to accept oneself.

Remember, we address this issue only because some people cling to rigid sex roles trying to "prevent" homosexuality, not realizing that, in at least some cases, these rigid roles may actually lead to the behavior which they fear.

VI. SEX, IDENTITY AND PHYSICAL DIFFERENCES.

"Well, if masculinity and feminity aren't dependent on role, or temperament, or even on sexual preference, then what is left? Beside physical differences, of course."

What is wrong with physical differences? Don't most of us find them delightful? Do you know anyone who is trying to do away with them?

One woman, pondering the problem, asked herself what she personally considered to be the attributes of a real man. She closed her eyes and imagined her husband and listed adjectives. She then asked herself what she considered the attributes of a real woman. She closed her eyes and imagined a female colleague and listed adjectives. To her astonishment, she realized she had named all the same things: inner strength, self-confidence, sensitivity to others, a person capable of giving her strength when she was down, and celebrating when she was up. She was just describing a good human being. Yet these two people are different: one very male, one very female. After mulling it over, she decided that the only differences were physical, but that these differences were real and important. Because these people were happy in their own sex identity, their physical natures becaue an important part of themselves as people. She therefore arrived at a new definition of a real man and a real woman: "A strong, caring mature adult who likes being male or female." A human being who fits this definition will likely be very masculine or very feminine no matter what their temperament or what job they do, because physical differences will assert themselves, no matter what!

Perhaps we all feel most a man or most a woman when we are functioning best at whatever we are good at. Perhaps the woman or man who is "too tired" at bedtime may be suffering more from poor self image than from lack of sex drive. A male athlete would likely feel "very much a man" when he's just won a race. Can girl athletes feel very much a woman when they win a race, or is femaleness something they will put on later, with their lipstick?

Perhaps an answer lies in the following anecdote:

Two teenage boys were discussing which girl one of them should invite to a party.

"Why don't you call Juliette?"

"Why: What's so great about her?"

"Man - have you seen her play ball?"

It seems that male and female are not about to disappear!

ACTIVITY # 6: STUDENT DISCUSSION OF SEX IDENTITY

Whether a teacher or counselor even discusses a subject such as sex identity or homosexuality with students will depend on professional, personal and religious considerations, the teacher-student relationship, school and community climate. However, if the teacher is alert to the student's need, there may be ways of finding them help, even with all the constraints above.

A homosexual woman, who is presently a respected community leader, remembers the extraordinary relief she felt when a new guidance counselor came to her class to discuss the guidance services, and mentioned homosexuality, saying only " I haven't had a lot of experience with this subject, but if anybody wants to talk about it, my door is open." It was in many ways a brave thing to do, but she helped a troubled teenager on her way to being a.productive adult.

SOME KINDS OF QUESTIONS TO DISCUSS ON SEX IDENTITY:

1. What does it mean to be a woman, or a man?
2. Is there something wrong with a person who doesn't fit a stereotype?
3. How can I grow up to be a responsible, caring, healthy adult, accepted as a good man or a good woman, and still be me?

SOME KINDS OF STUDENTS WHO MIGHT PROFIT FROM A DISCUSSION OF SEX IDENTITY OR SOME ASPECT OF IT: Let us keep these people (and others who occur to us as we go along) in mind throughout the workshop.

1) Students who are limiting or over-emphasizing any aspects of their own development to fit the stereotype.
2) Students who are worried because they do not fit, in temperament, skill or interest.
3) Students who are getting heavy pressure from family or friends for not "fitting."
4) Students who are engaged in self destructive behavior, such as proving "nobody tells me what to do."

5) Students of both sexes who are sexually promiscuous.

6) Students who are pregnant.

7) Students of both sexes who are parents.

8) Students who are not homosexual but are afraid they may be because of
-not fitting a stereotype.
-strong feelings for a same sex friend
-lack of interests in the other sex, at this stage of life.
-an isolated homosexual experience.

9) Students who are homosexual (perhaps one in twenty) and who need guidance in leading responsible lives.

10) Students who are just curious - what's it all about?

11) Students who tease or reject others for not "fitting."

All of these students, in one way or another need help with these questions: "What does it mean to be a woman, or a man?" Is there something wrong with a person who doesn't fit a stereotype? How can I grow up to be a responsible, caring, healthy adult, accepted as a good man or a good woman, and still be me?"

IV. PIONEERING IN VOCATIONAL EDUCATION

CHAPTER IV

PIONEERING IN VOCATIONAL EDUCATION

THREE THEMES FOR LIFETIME PLANNING

As we work together to study sex bias as it affects all aspects of our students' lives, there are three themes that may be worth keeping in mind. These three themes have emerged in working with vocational educators, and may strike a responsive chord with your whole school community.

A. First: the need for lifetime planning.

When teenagers are asked to project themselves into the future, to envision themselves as adults, boys often see themselves in their thirties, established in their careers. Girls imagine themselves aged 23 or 24, as the mothers of young children. Of course, they're both right. Boys most likely will have jobs or careers, and most girls will be the mothers of young children. But they are both only looking at half their lives.

When a group of students were asked to guess what percentage of American women work outside their homes for a substantial period of their lives, the majority of guesses fell between 25 and 50%. The truth, 90%, astonished them. We then asked them how many had mothers who worked. In the entire day, with over 200 students, only 3 hands did not go up. For these high school students there is an important clash between perception and reality. Not only do they have an unrealistic perception of their own futures, but they also have come to perceive their own mothers as being unusual. Almost every one of them!

Boys, in looking only to their careers, are leaving out their own needs and futures as human beings. They are overlooking the fact that they will be joint homemakers. Fewer and fewer women are willing to regard their jobs as a self-indulgence that they are permitted to take only on the condition that they still maintain total responsibility for house and family. A nurse in her late fifties tells how infuriating she finds it to get home after a full day on her feet to find her family stretched out in front of the television and be greeted with "Hi, Mom, what's for dinner?" When asked why she puts up with it, she smiles sadly. "I'm the one who spoiled them. It's too late for me." But she is a vanishing breed.

Shared responsibility outside the home means shared responsibility inside the home. Men are going to have to learn that cooking is an adult responsibility, not an insult.

Further, boys are overlooking their futures as fathers. Yet an increasing number recognize that raising children is something they want to be involved in. As one perceptive soul said, "I want to know my children better than I ever knew my Dad."

And boys are overlooking their recreational and artistic needs. Unless they are athletic stars, they may miss out on life-time sports. And they are likely not to take up creative pursuits until middle life, about when their wives leave needlepoint for a paying job!

The fact is that even those of us who are untrustworthy because we are over thirty are probably more liberated than the average high school student. This is hard for us to believe. We have a tendency to believe in the youth cult, to think that the kids have all the ideas, and that if we just don't fight too hard, we will have done our bit. Just the opposite is the case. A study done in Texas compared the attitudes of high school students with adults. The young people proved to be far more stereotyped and traditional in their thinking than the adults. For instance, 41% of the adults thought anyone could be an airline pilot, while only 17% of the students did. One of the most interesting items showed clearly that this is a question of perception, rather than opinion. In answer to the question, "In my home, the husband/father does none or shares in the housework," 76% of the adults said "none" while 95% of the students said "none"! They are so convinced that daddies don't do housework that even when they see their own father change a diaper or carry out the garbage or fix breakfast it somehow doesn't count.

We must remember that children have a vested interest in keeping things simple. It is the business of childhood to learn the shape of society, and if something is simple they can learn it quickly and get on with life. Furthermore, as we will see throughout this course, they have spent their lives in schools that are very stereotyped places. Therefore we must actively help them cope with the complexities that are real, so they will not cling to the stereotypes that are so comforting and simple.

This means finding ways for them to start planning now for their whole lives, not just motherhood for the girls, and work for the boys.

[1] Vanderbok and Vengroff, "Sex and Social Change," Department of Political Science, Texas Tech University, 1974.

B. Second: the special needs of disadvantaged girls and boys.

The economically and culturally disadvantaged woman is caught in a double bind when she looks for a job. She was never trained in the skilled trades which pay well, because that wouldn't be ladylike. But she can't get a ladylike job, because she is not ladylike. Even an under-paid file clerk has to dress well, have enough manners and grammar to talk to the boss, and so forth. The result is that she ends up scrubbing floors.

For many school administrators, disadvantaged girls are almost invisible. If you ask them about the needs of disadvantaged students, they envision boys. If, in another conversation, you talk about programs for girls, they think middle class girls. We first stumbled on this tendency in a meeting with a superintendent who was deciding whether to participate in the pilot sex equity project. He really wanted to respond positively to the whole idea, but something about it bothered him. He was uncomfortable every time we said something about girls in vocational classes. He kept mentioning his academic students. (Of course, the line between academic and vocational students should not be so firmly drawn, but that's another matter.) Finally, we stumbled on the magic words. "What about your disadvantaged girls?" His face cleared like the morning sun. "Oh, yes! We've always said the trouble with our vocational programs was that we had too little for the girls. That's why we started our nursing program. Now, from what you're saying, we had plenty for the girls all along, we just didn't know it!"

The programs that do try to help disadvantaged girls are likely to focus on developing middle class social and homemaking skills, which may involve a serious cultural put down. Wouldn't it be better if the girl could learn a trade where the pay would be such that she could keep her family together and get to be middle class on her own time?

Disadvantaged boys are hurt most by our cultural definition that a good man is one who supports his family. However, according to U.S. Labor expert, Eli Ginzberg, "only 40 percent of jobs in the United States pay enough to permit a man to support a family on his income alone." For the boy from a disadvantaged background, the chances of his finding a job in that select 40 percent are very small. The problems of a low income are real enough, without adding problems of masculinity. It is easy to see why he may become so discouraged that he drops out of vocational programs, turning to other ways of "proving" manhood.

C. Third: the importance of options for everyone.

One often-voiced concern is, "I can't see putting a girl in masonry or a boy in cosmetology if they're not interested." It is very important to make clear that expanding role expectations does not mean a new coercion. Some folks have visions of the guidance counselor saying, "Well, Susie, Title IX is here and we have to get our quotas up, so you're going to be a plumber." This fear may be based on the knowledge that we have traditionally coerced students. There have always been Susies who wanted to take plumbing, but who were firmly told not to be silly and scheduled into Business and Office Education.

At the same time, simply opening the programs will likely do little good if Susie has to overcome 14 years of socialization on her own. The opposite of the old coercion is not a new coercion. The opposite of coercion is informed choice. What is needed is a way to give Susie such a wide experience that she can come both to know herself, and to have a real understanding of both Plumbing and Business and Office Education so that she can make a valid choice. As long as she can judge herself only in relationship to a stereotype, she has but two alternatives: blindly to fit in, or blindly to rebel. Both are a terrible waste of all the wonderful things that are Susie.

ACTIVITY # 7: LIFETIME PLANNING

1. Ask students to project themselves into adulthood and tell you what they think they will be. Discuss the difficulties that boys and girls may have if they only plan for part of their lives. Do your results differ from those suggested in this session? Do you find any urban, rural, racial, economic variances? Are students planning for their whole lives?

2. Hold an "auction", starting at 10% and going up to 100%, asking students to guess:

   - What percent of American women work for a substantial period of their lives (90%)

   - What percent of jobs in America will enable one person to support a family (40%)

   Discuss the importance of economic and domestic partnerships between men and women in light of the results of your "auction."

3. Have students conduct a poll comparing student and adult attitudes on work roles for women and men. Discuss results, or publish them in the school paper.

V. THE RELATIONSHIP BETWEEN WORK AND FAMILY: TOWARD THE NEW UNITY

CHAPTER V

THE RELATIONSHIP BETWEEN WORK & FAMILY: TOWARD THE NEW UNITY

A. FAMILY IMAGES: some myths and realities

1. In examining textbooks we discover that many present one type of family structure to the exclusion of all others: a mother who works at home, a father who works outside the home and two or three children. This family is called traditional, and is presented as ideal. This idealization fails to take into account the wide variety of combinations with which students are familiar. Singleness, one-parent families, children living with grandparents, extended families with many relatives, extended families due to divorce and remarriage and childless marriages are all excluded. As they are omitted, neither their advantages or disadvantages are ever discussed.

2. In our opening session we talked about the third grade teacher who discovered that her students were more eager to read when she allowed them to compare the stereotypes in their books with their own experiences and perceptions of the real world. Why did it make so much difference? There is increasing evidence that children identify most strongly with their own families, even if they spend only a few hours per day at home. If children receive the message that their own family is different and therefore inferior, the child's self-image will be damaged.

3. As we saw in the "Touchstones of Success," our perception of the "father-works-mother-stays-home" family structure as ideal has been particularly hard for minority families. Minority women generally work because of economic reasons, but often then labeled emasculators for not fitting the traditional role. Since "manhood" in this country is directly related to financial success, males in families where women work for pay are unfairly labeled inadequate, not only as wage earners, but as men.

Out of this situation grew the myth of Black matriarchy, an unjust label for three reasons:

1) Although more Black families than white are female headed, (about one in three) it is still well less than a majority. To generalize about "The Black Family" is unjustified.

2) A true matriarchy is an anthropological term for a power structure. Black women in America have not been the repositories of power.

3) The word is used to label Black families as deficient, not because Black women were unable to head their homes, but simply because the head of household was female.

4. What is a good family? Perhaps we have confused values and structure. A good family provides love, stability and support, teaches responsibility. Is there, in fact, only one structure which can provide these benefits? Only 7% of our students live in the stereotyped family, but many more students have loving, secure family situations. The value of the family is universal, the structure of the family is variable. Many structures can provide love and support and teach responsibility.

5. One reason that many girls resist preparing for serious job commitments is that they perceive work and marriage as being incompatible, that a woman would only work if she were unmarried or if her husband were an inadequate provider. Employers sometimes still assume that a woman will stop work when she marries. Some men are apt to neglact their families with an air of dogged virtue, because of the demands of their work. Are family and work incompatible? That seems to be the inevitable conclusion. Yet, as some type of stable family arrangement and some type of productive work are both human necessities, surely they cannot be mutually exclusive. How has this apparent opposition come about? Does it have anything to do with the present high divorce rate? Where is the institution of family heading?

6. There is a significant variety of family structures in this country and the stereotyped image, as we have seen, is inaccurate and unfair. Let's examine some of the variations of the family.

Family Structures

1. How many types of family organization exist?
2. Which types are on the increase?
3. Which types are on the decrease?
4. Which are more common among our students?

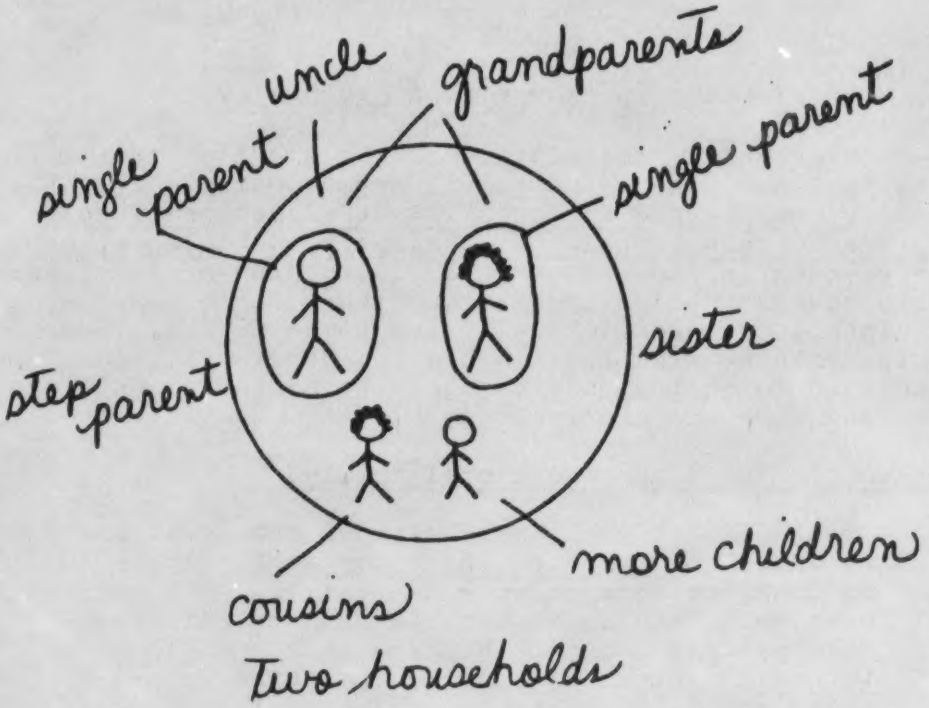
Some common types of family patterns in North Dakota

1. Two parents.
   - Two parents, two or three children.
   - Two parents, more or fewer children, additional relatives.
   - Children live with parents, kept by grandmother or grandfather during the day.
   - Children live with parents, kept by housekeeper during the day, or go to day care centers or nurseries.

2. One parent because of death, divorce or because mother never married.
   - Child care arrangements vary as in two parent families.
   - In case of death or divorce, the single parent may be the father.
   - Children live with one parent while other parent has gone elsewhere to find work.

Activity # 8 FAMILY STRUCTURES

Using a chalk board or flip chart, draw a circle containing two large male and female stick figures and two small ones.
The circle is a family or symbol of the family. First it is important to establish that the figures may stand for many individuals other than mother, father, daughter, son.
What types of family structure exist? Write relevant words around the circle, such as "grandparents," "single parent," "raised by sister," until the circle is well established: then proceed to the changing relationships between work and family, using the stick figures and circles to illustrate.



3. Grandparents as guardians.
-Children live with grandparents because parents have gone to find work. (For an interesting account of this type of family structure, read The Chicken Bone by Dwayne Walls.)

4. Two households.
-Children live with grandparents during the week, with parents on the weekend.
-Parents divorced, mother and father each having complete separate households, children's time with each parent may be divided evenly, or they may live with one, spending every weekend, some weekends or the holidays with the other.

5. Families created from divorce and remarriage including "yours, mine and ours" children.

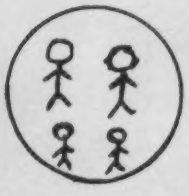
6. Children not raised by parents at all, but by older sister or brother, or some other relative.

7. Children adopted, either formally or informally. The adoptive family may fit into any of the above situations.

B. THE FIVE STAGES OF THE AMERICAN FAMILY

On examining the history of the American family, its past and likely future, it seems possible that the family stereotyped in books is not traditional, but rather a transitional and inherently unstable pattern. It emerges as the second in a progression of five family structures. Curiously, although this is in some ways a historic progression, all five types of family-work arrangements exist at this time, and some families jump back and forth from one category to another. Only stages one and five are genuinely stable.

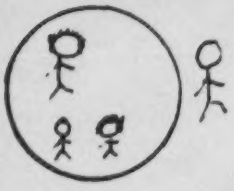
Stage 1. The true traditional family.



The genuine traditional American family is one in which all partners share the work. There is no conflict between work and family. The work of husband and wife overlaps and the children take part as soon as they are able. Child care is not an issue; as long as the children are kept from falling into the fire or the creek, they are cared for. Of course, much time is spent teaching children to perform useful tasks, which makes them a functioning part of the community. The community may be a fairly large one including grandparents, aunts and uncles, cousins, and several brothers and sisters. There is no important distinction between paid and unpaid work. Some work results

in consumable products and all members of the family can take credit for those products, whether sold or consumed by the family. This traditional family has unity. All members of the family work together toward a common goal, and all members support the family. Although the agrarian model of the small farm is the most obvious example, many traditional urban families were comparable. A family-owned store would have the same effect. As with the agrarian model, there is relatively little distinction between men's work and women's work, and the children can make genuine contributions to the adult endeavor on their own scale.

Stage 2. The transitional family.



With the coming of the industrial revolution, most paid work moved outside the home. It thus became necessary for at least one member of the family to go with it. Customarily this was the father; remaining at home were the mother and the children. At this time family size also began to drop, and the necessities of moving to where work might be found cut families off from relatives. The "nuclear family" was born.

a. Public Work

"Public work" is any sort of work open to the public, for which one is paid a salary. It is a slightly derogatory term, as in the sentence, "The farm did poorly and he had to take public work." The implication is that he was unable to take care of himself on the farm. Perhaps the derogatory quality is due partly to the recognition that "public work" destroys the unity of a family.

The phrase is useful for us, because it distinguishes work outside the house and avoids the implication that homemakers or farm wives aren't working!

b. The Nature of Work

Although the idea of "men's work" and "women's work" was not new, divisions became more rigid at this time. When the father left the home for "public work", the entire responsibility for economically supporting the family was shifted to him. The mother's work was shifted to maintaining the home, not to producing goods which supported the family, and the children were often left with no meaningful work at all. The father was expected to work long hours and therefore began to define himself largely in terms of his work. The mother began to define herself in terms of family relationships, most importantly her relationship with her children. For the first time child care became a focused-upon occupation.

With the removal of a major member of the family from close contact with the others, the cohesiveness

of the traditional family was destroyed. The pressures placed on human beings by this disunity are so common as to be cliches: father comes home exhausted wanting only peace and quiet. Mother is bored with the day with small children and wants to go partying. Clash. He feels that he is working his head off all day long purely for the benefit of the wife and children. She feels harried by details, and unappreciated by him. He may begin to perceive her as having a very easy time of it, sitting around and doing nothing all day. She may begin to perceive him as having an ultraglamorous life, out in the world, exchanging ideas with adults. Because there is so little overlap in their worlds each may come to see their sphere as the universe. Many couples married for twenty years and now divorcing will say, "I won't do it all anymore." Both halves of the couple say this. Both are unable to appreciate the contribution by the other, having little knowledge of what is involved in the other's work.

c. Who Succeeds at the Transitional Family?

It is important to recognize and honor those who are happy in stage two. Otherwise, in pointing out its difficulties, you may sound as though you are saying it has to be bad. Successful stage two marriages seem to fall into two categories. The first is the one in which the individuals truly want this arrangement. The woman genuinely likes to stay home, and the man genuinely likes to get out of the home and work hard all day long, returning to an ordered existence at night. There would be more couples of this type if we as a society would allow some role reversals. As some women genuinely want to stay home, there are also some men who genuinely wish they could stay home. Comparably, some women would love to get out and support the family.

However, social pressure is still strong. A man who wanted to stay home, raise children, and keep house, would be perceived as "living off his wife." We do not object to a woman who wishes to "live off her husband." We have not examined why it is that an occupation which is seen as right and honorable for women is seen as dishonorable for men.

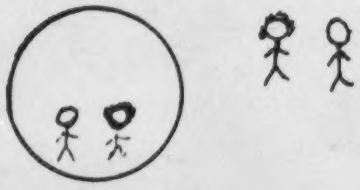
The second type of person who can make stage two families succeed is very common. You may be one, and surely you know several. This is the person who can do anything. Human beings are malleable and adaptable creatures. Many of us simply need to understand the rules of the game, and then we will play it. But the fact that a person who can do anything can make a system work is not an endorsement of the system, it is an endorsement of the person.

d. Isolation of Children

With the departure of paid work from the household, children are left without much meaningful work. True, they may take part in maintaining the

household, but maintainance work lacks the basic satisfaction of productive work: making the bed is not the same thing as planting a garden or gathering the eggs. Textbooks foster this low image of housework by ignoring its creative aspects and omitting its true importance as a major part of the family's lifestyle. Further, with the reduction of family size, children find themselves in a much smaller unit, perhaps one or two siblings and no other relatives, besides their mother. It is not necessarily good for children to be isolated in one house all day long with one woman. Without a sufficient challenge for her intelligence, energy or ambition, she may focus too much on her children. Children need space and time to grow without constant supervision, or they may be stunted by endless correction, or rendered helpless by too much attention.

Stage 3. The Latch Key Family.

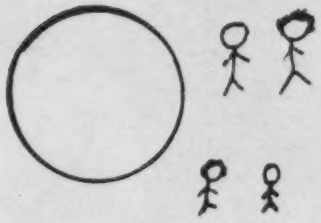


In the stage three family, the mother, as well as the father, has left the home for outside work. In this stage the destructive aspects of "public work" are even more clear. Mother and father have left the home, leaving the children behind. Most people feel that stage three is destructive, and is indeed even more unstable than stage two. It is the negative qualities of the stage three family that make us cling to stage two as though it represented all that was good and holy. Actually, it is the perceived connection between stage two and the genuinely stable stage one that makes stage two seem attractive.

In stage three, children are almost entirely isolated, and meaningful work for them has been reduced to nil. They are not part of an adult community. For this reason, women are pressured to remain in stage two despite economic or psychological need to get out of the house. However, many women are forced out of stage two by two factors. One: it may be difficult or impossible for one person, the father, to support the entire family. Thus, for economic reasons, mother may have to work. In stage one, remember, the entire family supported the family. Secondly the isolation of stage two may make it a psychological necessity for her to get out into the world at large.

Single parent households are often a version of stage three. Ask any young mother about the struggle of supporting her children in a world that is poorly arranged to help her care for them during the day, and you will have a graphic account of the problems of stage three.

Stage 4. The Scattered Family.

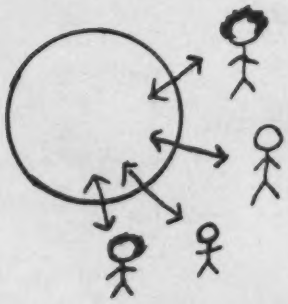


In the stage four marriage, everyone has left the home. Father is working, mother is working, and the children are in school, in day care centers, or nurseries. Stage four marriages are quite common in America when all children are of school age, but even when children are younger, they are not unusual.

Stage four represents a kind of unity. For the first time since stage one, all lead the same kind of life, although during the daytime hours they do not lead it together. Mother and father do not suffer from the inherent strains of stage two. Now, both are working, they are equally exhausted at the end of the day, and are likely to have more similar attitudes as to whether or not to go out in the evening. Because both are working full time outside the home, they are likely to begin dividing up the home chores also. Some wives have a hard time getting this point across to their husbands, but it is becoming more and more common. With both members of the couple understanding the stresses of "Public work" and both coping with details of home care, neither can say, "I'm doing it all." Indeed, many find that even though the total amount of work is greater than in a stage two marriage, they feel far less put upon. It is clear to them that both are pulling their weight.

In stage four the children have returned to the community. No longer isolated in one house with one caretaker, they have become part of a group: the other children in the nursery, or in school. And they have a new set of adults to relate to. However, we still need to give thought to the type of community we want for our children in order to restore to them their status as contributing members of society.

Stage 5. The New Unity.



Each of the four stages we have examined so far has been a change in the relationship between family and work. Each stage, two, three, and four, represents a victory of the needs of work, over the needs of marriage and family. With each stage, another major section of the family is pulled outside the home. In stage five, family begins to reclaim its own.

"Public work" has been a demanding master. In stage two, work became defined as being the all-encompassing, over-riding preoccupation of men. Men were expected to define themselves in terms of the amount of money they could earn, and the good worker was defined as the one who was willing to give up everything for work. As women came into the working world, they were expected to accept this definition of the valuable worker.

Although stage four has a certain unity, in that all members of the family are leading similar lives, the problem is that they

seldom see each other. One father said, "My home is like a bus station." But now human needs are beginning to reassert themselves. Many couples are declaring that they are unwilling to devote their entire attention to their work. Some examples of new marriage and work arrangements are:

a. Shared, shorter week.
A couple that is working have both chosen to work only four days a week, and be paid for only four days a week. Their reasoning is that eight fifths of a job is enough to support a family. They do not need to both work full time, and they prefer to both work four days than to have him work five and her work three which was their previous arrangement. They take their day off on the same day, which gives them a regular three day week-end to spend with their children, both of whom are below school age.

b. Flexible scheduling.
This is becoming relatively common in the academic world, where it is possible for people to manage their own time. One such couple has it arranged so that father stays home with the children another day, and they have a babysitter for the remaining three days. Both mother and father have increased contact with the children. One job shared by two people is also becoming more common.

c. Work that can be done at home.
Many of the skilled trades, traditional crafts, and certain professions, can be done at home or from a home office. They are assuming increasing importance either as a supplement to other employment, or as primary income.

d. Changing function of the family.
Wide acceptance of stage five will force a change of attitude in industry and management. There are already some indications that this change is taking place. Until recently, it was customary for large corporations to transfer their rising executives at will, all over the country. Many families are refusing to play the game anymore. Too many wives have said, "I'm sorry, honey, the kids and I are staying here." However, this process has only just begun. Many people who would like to work a shorter week are inhibited from making such a suggestion for fear it would prejudice their superiors against them. It will be necessary for top executives to judge workers more on the quality of their work, and less on their total commitment. Further, they may recognize that such workers sharing one job gives the company or school more potential committee members, club sponsors, etc. These changes will very likely come about when those who now long for a four day week become the top executives!

Stage five represents a return to unity. It is not identical to stage one, but it has far more in common with stage one than with any of the intervening stages. All members of the family lead comparable lives, and all are a part of the community. In addition, they have returned, to some extent, to the family spending more time with each other. However, the function of the family has changed. Where in stage one the family was a work unit held together by economics, the stage five family is a refuge from the

outside world of work held together by affection.

CONCLUSION

A society cannot survive if there is serious conflict between its style of work and its style of family organization. Our present high divorce rate shows clearly that there is now such a conflict. However, the divorce rate is not necessarily a bad sign. Most people remain convinced that a happy marriage is possible, and something that they want. Unfortunately, many of them feel that they must leave the old marriage, in order to start a new one with different ground rules. We need to recognize that presenting a transitional style family to all children as being the universal ideal may be destructive. Except in isolated instances, we cannot go back to the true traditional family. Nor should we excessively romanticize it. Certainly, the close relationship between the traditional and the transitional family should not encourage us to continue to glorify stage two. Idealizing stage two is destructive. Rather we must look forward to a style of family life and work that meets basic human needs. The freedom and flexibility of the newly unified and stable marriages beckons. In recognizing the dangers of stage three and the exhaustion of stage four, we need to move forward to stage five. With husbands and wives leading comparable lives, with children reintegrated into the community, and with family members having more time to devote to each other, with the flexible marriage and work arrangements, human needs and marriages should again be easier to maintain. Some of the strengths of stage one, the true traditional family should be able to be regained. Divorce should be returned to the realm of genuine personality conflicts, rather than the result of societal pressures which overwhelm an otherwise well-suited couple.

Discussion questions:

1. What are the essential functions and values of a family?
2. Is the stability of stage five a genuine one?
3. Stage two is usually presented as an ideal type of marriage. Do you feel it is?
4. Would it be better to present stage five as ideal? Should any type be presented as ideal?
5. How might students plan differently if they were aware of the five types of marriages?

STUDENT ACTIVITY # 9: EXPANDING THE CONCEPT OF THE FAMILY

The following questions may be used to help expand your concept of the family. Initially you may respond with what you perceive as the "right" answers, those which reflect stereotypes from your textbooks and the media. With encouragement you will begin to discuss reality. This discussion with students can lead to a knowledge of the wide variety of family patterns and increased positive feelings about their own families. Textbook stereotypes should be discussed. Stories of a stereotyped family can be viewed as a story about a particular family without generalizing that pattern to an ideal.

ELEMENTARY:

1. What does the word "family" mean?
2. What different types of families have you seen on television or in books?
3. How many types of families are there? (Have children describe families that they know)
4. Why do people live in families?
5. What work does each family member do inside the home? Outside the home? Is there any kind of work that should only be done by certain people? Does the same person always have to do the same work? (This discussion can lead to a broader definition of the term "work." Children will realize the contributions made by each family member including the children are necessary.)

SECONDARY:

1. What does the word "family" mean?
2. Why do people live in families?
3. How many types of family organization exist?
4. What images of the family does the media present?
5. What do you think is the ideal family organization for yourself? For others? Is there an ideal?

VI. EFFECTS OF SEX BIAS AND STEREOTYPING ON MEN

CHAPTER VI

EFFECTS OF SEX BIAS AND STEREOTYPING ON MEN

Men see sex bais as a woman's issue and cannot understand how it hurts them.

"Women don't know how good they've got it. They make me sick, with all this talk of being discriminated against. I wish I could stay home and have someone support me. This women's lib stuff makes me sick."

This man thinks he has just given an argument against expanding sex roles, but actually he has given the strongest possible argument in favor of it.

"Why does my wife have to be so dependent? Why does she lean on me for everything? Why do I have to live her life for her? One life is hard enough."

This man is saying the same thing.

Sex bias hurts everyone. The very men who fight change the hardest, may simply be expressing, through anger, the pain they have felt at the sex bias that is directed against men. This leaves many women in the unexpected position of saying, "Hey, I thought this system was set up for you! If you don't like it either, what are we doing it for? Let's quit fighting each other, and start fighting the system." But research tells us that learning to fight the system is not easy. According to several studies, "it appears to be more difficult for males than females to unlearn stereotyped behaviors."

Many men cannot see how sex bias could possible hurt them. Because men are supposed to have all the advantages of money, physical prowess, and prestige, it is hard to see. Let's try to look past the PR job to some of the realities for today's American male.

A. The Preschool Years

The long road to manhood narrows very early. Studies indicate that boys are under greater pressure than girls to conform. Boys are aware of what is expected of them because they are male. "Girls amble in and out of 'masculine' activities." Girls can play kickball on Monday, jump rope on Tuesday, and sit quietly with dolls and tea sets on Wednesday. Put a boy on that same schedule and he's liable to catch it from somebody on Tuesday and Wednesday!

The process of identification for a young boy is also very difficult in these preschool years. If he is at home during these years mother, grandmother, or a female baby-sitter will probably be his companions. If he goes to a

preschool or day care center, his teachers will probably be women. In almost 20% of families, there is no father at home. But if there is, father's priorities may place the child at number three behind work and the sports section of the paper. His learning about masculinity will come from TV and comics where he will likely focus in on Superman, Batman, or Tarzan. Can you remember the last time these men failed at anything?

In the book, Fathering, a study is described which was done on children who lived without fathers: Those children were observed playing with father dolls. The Fathers were just too nice, they were cool and never made mistakes. Boys and girls who did live with fathers showed a more real image of fathers, they made mistakes and lost their tempers. Clearly, then, boys need to see that Superman is not the standard to be achieved, and girls need to learn not to expect perfection in the men they will live and work with as adults.

B. School Years

Boys may suffer through the early years of school. According to research boys have more academic problems than girls in elementary school. For every one girl with academic problems there are four boys. Under-achievement begins in the first grade for boys and in the sixth grade for girls. Two-thirds of all grade repeaters are boys. There is a two-to-one ratio of boys to girls in remedial reading. The reading problem for boys has been traced back to the perception that reading is a feminine activity. The United States has an elementary education system which employs 85% women as teachers. 1976 in this country, girls' achievement in reading exceeds that of boys'. In Germany, where the majority of elementary teachers are men, and reading is perceived as a male activity, boys' achievement in reading is greater.

"It is not unreasonable to argue that the disproportionate ratio of boys to girls with academic difficulties during the first four years of school is due, in part, to the young boy's categorization of school as a relatively feminine activity and therefore not appropriate to his sex role."

Discipline problems are another area where boys and school have a rough time. The traditional message given to boys is 'Stand up and fight for your rights.' Couple this with the strong pressure to win and you have many boys

who cannot understand the meaning of the word compromise. Since winning is so valued in our society, boys see compromise not as a meeting of the minds, but as a loss which can be disasterous to a boy's self-concept. The "nobody tells me what to do" attitude is a result and may be the reason why boys are victims of strict disciplinary measures more times than girls are. Low achieving boys are consistently found to be treated in negative ways. Could there be a vicious cycle operating where harsh discipline (which we feel is appropriate for boys) begets harsh behavior? The road to manhood has many potholes.

C. Dating Situations

As boys become interested in the other sex, certain expectations are made. Boys are taught that they should be the aggressor in any sexual activity. The girl is supposed to be passive, only reacting to his advances. A boy learns about sex from many places. If he is lucky he may find himself in a sex education class where the atmosphere is free enough for informative discussions about the values and emotions involved in sexual relationships. He may have a caring adult (parent or friend) who will patiently talk about the different aspects of sex. But more often than not, these conversations will be limited to plumbing rather than values, information which the young boy may have gained years ago. Many times boys are educated about girls through "locker room lectures" from other boys, through books such as "Lust Garden" or movies rated Triple XXX. Sex is seen as an aggressive conquest where "the score" is the objective. When a girl says "NO" she means "YES," if she struggles she is enjoying it: he learns to deny her wishes and his own instincts. The sensuous aspect of sex is forgotten. In fact, just enjoying touching is seen as a sign of weakness. Ever hear of a man being caressed unless it was part of foreplay? Just being close and enjoying the touch of a girl is not enough; THE ACT must be completed. "Wham Bam, Thank you Ma'am" becomes the rule. Because boys and men are conditioned to see women primarily as sex objects, they cut the population of their universe in half, because if they are not sleeping with a particular woman, she might as well not be there. No matter how much he might enjoy her friendship or profit from her professional expertise, she is invisible to him.

Because the boy must always take the initiative, he must become callous, to protect himself from rejection. Too often this period is the beginning for men losing touch with themselves and learning that a show of emotion other than anger is unacceptable.

D. Superathlete

As boys enter junior high and high school, athletics take on a new importance as one of the main components of manhood. As in sex, the "most masculine" boy is the one who "scores" the most. The many good effects of athletics may be outweighed by the pressures boys feel from parents, friends, and school. Anyone who has ever attended a little league, junior league or college game may have seen the brutality that accompanies such events. The comradery, the physical fitness, the team spirit, may all be over-shadowed by endless sports camps, the pressure to play with injuries that have been sprayed with pain killer, and the blase attitude that some coaches have about academics. After three years of summer football camps, a 12 year old boy said about football, "Yea, it's kind of taken the fun out of it for me!"

The pressure to be athletic is everywhere. In a pre-natal booklet for fathers entitled "Useful Facts For The Father To Be," the section on bathing states: "Notice that the approved technique for holding a small baby is called the 'football hold'...and who can do this better than a man?"

E. Occupational Choices

Between the ages of 18-24 most men begin their life sentence, 50 years at hard labor. Men aren't given the choice of staying at home, they must work until retirement. One man tells of the option his wife exercised when she had a baby: she decided to stay home with the child until it was two years old. Financially they were able to swing it but he asks the question, "What if I had wanted to take off just a year or so and let her work? The neighbors and the relatives would have thought I was crazy!" What kind of man would want to stay home? It's ironic that many of the men who are househusbands do so because they have problems with authority. A strange parallel between a macho attitude (nobody pushes me around) and a non-traditional occupation!

Men are cut off from certain jobs that are not considered "manly." There are two basic reasons for this. One is that many traditionally female occupations are low paying and therefore unacceptable. The second reason deals with the earning of manhood. Jobs such as interior decorator, child care assistant, dancer, and hair stylist are considered by many to denote homosexuality in men and therefore any man considering such an occupation would be labeled.

Because man has traditionally been the provider, society in general and women in particular have come to see him largely in terms of his material success. Women complain about being a sex object. "Can't he appreciate anything but my body?" Men might justly complain about being status objects, valued only for the size of their paychecks, their

position in the community, their political power. A woman may say to her daughter, "Marry a lawyer" or "Marry a doctor." Any lawyer. Any doctor. Interchangeable parts.

The problem with the great provider stereotype is its ultimate pitfall. In our society it is very difficult for many men to be the sole provider. According to Eli Ginzberg "only 40% of the jobs available to most people today will enable them to support a family on their income alone." Forty-seven percent of the families in the U.S. have both husband and wife working. Many boys don't realize this, in fact, one twelfth grade boy after listening to a short discussion on expanding sex roles reared back and said, "Well I don't know about you, but when I get married if my wife wants to work that's fine, but if she wants to stay home that's fine too!!" Heaven help them both.

Many men find themselves locked into an impossible bind with the provider role. Either way the man loses. If he tries to play by the rules, advance in his job, and climb that career ladder, he's called a "workaholic." All he gets, many times, is resentment from his loved ones. His wife may claim he doesn't spend any time with her, and the kids may call him a materialist. Men find they are banished from the castle. This follows some men into retirement. A lot of men simply dry up and die after they retire because they have not learned to be anything more than a worker.

What if a man chooses the other route? He decides to get into a career that doesn't demand so much time, he turns down a promotion because it might take him away from his family. Is he the hero now? Or do people then claim he is unambitious or even say he's a little funny for wanting to hang around his kids so much?

F. The Women We Live With

The great reward for men in submitting to the John Wayne, Superman, requirements of the masculine mystique is supposed to be the ready availability of at least one pliant woman to serve as his handmaiden and smooth his furrowed brow. But some types of women created by the sex stereotypes may explain why some people think it's quite reasonable to be a woman hater.

Many women have become childish, dependent and whining. Such women are not much fun to have around, yet some men expect women to be like this and believe that they should fulfill every whim of such a woman. No wonder they find excuses to stay at the office. Yet they have been taught to feel threatened by the kind of woman who could share their responsibilities and appreciate them as people.

Women can make life unbearable for men by living through them, becoming leeches. A woman has been taught she must

express her own ego and identity through the accomplishments of her husband. She may exert enormous pressure on him to pursue goals that do not interest him, or that are beyond his capabilities. If he succeeds, it may be an empty victory -- he has given his life for someone else's ambition. If he fails, she has no further way to express herself except to slice him up, and let him know in ways subtle and not so subtle that she could have done it better herself. How much better for him if she had her own chance to try or fail, and get off his back.

G. Superman Syndrome

By adulthood the superman syndrome is firmly ingrained for many men. They are supposed to solve all problems, have all the answers, and never express any doubts. "Daddy knows best." This hurts men by forcing them into situations that they cannot handle, making them feel like failures when they do not have answers, even though there is no way they could have had the answers!

If they are still Clark Kent when they step out of the phone booth, there must be something shamefully wrong about them. Better cover up. And so starts the painful swagger to hide the feeling of failure.

Although men die at every age at a greater rate than women, this blotting out of feelings in men may explain the fact that adult men die from almost every major disease at a significantly higher rate than women. The macho rigidity which so many people admire in movie stars and sports figures has now become a liability to men. In addition to killing them off quickly, one psycho-therapist has noted that women are no longer attracted to that type of man. They want someone with feelings.

H. Fatherhood

Because of the forces defining manhood, many men get effectively "defined out" of fatherhood. In the mind of the current society, father means money. In 1951, John Bowlby, an eminent psychologist wrote that "father is of no importance to the young child, but is of indirect value as an economic support and in his emotional support of the mother." A recent crossword puzzle gave "father" as the clue for "breadwinner." Men think of their role as being the one to put the food on the table. Close emotional support with the children is discouraged. The doublecross for many men lies in the fact that in most young families with children, the man is probably working very hard to secure a foothold in a career. Psychologists tell us that if a father allows himself to be kept aside as unimportant to the very young child he may have set the pattern to remain unimportant forever after.

Couple the career ladder with the uneasiness many men feel about hugging or playing with their children and it's easy to see why fathers so often lose touch with their children.

WHAT CAN SCHOOL PEOPLE DO?

In almost half the families in the U.S. both partners are working. Men need to realize that the pressures felt are ones which can and should be shared. Masculinity is not what you do, it's what you are. Educators have tomorrow's parents in their classrooms. Schools must open options for boys. One school implemented a program which helped boys of all ages. Because of the many children with reading problems in elementary school and high school, they decided to let the high school remedial readers (mostly male) act as reading aides for the elementary school. This accomplished many good things:

1. The elementary boys get individual attention for their reading problems.

2. The high school boys get the drill they need by going through it with the younger students.

3. The high school boys become exposed to younger children. This has positive implications for future fathering on the human level or a wide range of children-related occupations on the professional level.

4. The elementary boys get to know some older boys on a one-to-one basis and therefore get to realize all the different ways you can be male.

5. Little girls get a chance too, to see that boys and men can be human.

The parents of these school children feel that encouraging boys to work with younger children, as reading aids will affect the lives of many future families.

Through Career Day activities and general occupational awareness discussions, boys should be encouraged to realize that elementary school teaching or ballet dancing are just as appropriate for boys as farming or banking.

Boys learn from childhood to avoid having anything to do with girls. They also learn that certain personality traits, interests and skills are feminine. Educators need to help boys realize that "feminine" characteristics are really human characteristics, part of us all. If boys don't understand this, they may tragically deny these parts of themselves. At the very least, part of their true nature goes undeveloped. At worst, they may over-compensate for their perceived disgrace into all kinds of neuroses or aggression.

Men cling to the image of superman because they think it will bring them happiness. Few realize that just the opposite may be the case.

ACTIVITY # 10: HOW SEX BIAS HURTS MEN

Situations for Role Play or Discussion

1. Tommy, an eighth grader, comes to see you, his counselor, about a problem. His dad wants to send him to a third year of basketball school this coming summer. Tommy doesn't want to go. He says that all the pressure his dad has put on athletics had "kind of taken the fun out it (Basketball) for him." What do you advise?

2. A teacher in your elementary school comes to you (the principal) about a boy in her second grade class. She "caught" him sitting with several of the girls playing with dolls. The day before she had observed him skipping rope in a predominantly girls' group. "Next thing you know he'll be ballet dancing!" she says. What do you advise for the teacher? The boy?

3. A new father, an eighth grade teacher, comes to you, the principal, and wants paternity leave. You remind him that this is against school policy. He suggests that you go to the school board and have a change initiated. What do you do?

4. A ninth grade student has decided that elementary teaching seems like a good field, as he likes small children. He seeks advice because his friends have begun to ridicule him and question his masculinity. What do you do?

5. A twelfth grader stops to help a woman who is changing a tire on a city street. She yells at him for considering her unable to do it. He limps away confused. A discussion on etiquette the next day in Home Economics prompts the boy to tell the class about this instance. What is your response as the teacher?

6. Johnny, at 18, is 5'4" and finds it hard to compete in senior high basketball and also in winning girl friends. As a counselor, what do you suggest?

7. A fellow teacher with a master's degree is trying to make it on his salary alone. His wife is giving him a hard time because they can't buy a house. She says, "My Dad always made enough to support us and Mother never had to work!" He comes to you, his best friend, for advice.

8. Anthony is a second grader in your class with a reading problem. After questioning, it is seen that his dad has never read to him whereas his mother does. Anthony sees reading as a feminine activity. What do you do as a conscientious second grade teacher?

ACTIVITY # 10 (con't)

9. An Indian father stresses athletics for his eleventh grade son, Alex, because he says it will get him off the reservation. Alex does well on the basketball team, but is also a top student in occupational child care. You intervene because Alex's last quarter grades are dropping. What do you say?

10. Judy, an average student in the fifth grade related an instance to you which occurs quite frequently. After three consecutive 60 hour weeks at the office, Judy's dad promised the family a quiet evening at home. At 8:00 they were about to embark on a family Monopoly Game when the phone rings. An emergency call from the office. Judy is troubled. Are all DADDIES like this?

VII. SEXISM IN LANGUAGE AND TEXTBOOKS

...CAVE PEOPLE: WHO WERE THEY?

...EXPANDING LANGUAGE

...BIAS IN INSTRUCTIONAL MATERIALS

CHAPTER VII

SEXISM IN LANGUAGE AND TEXTBOOKS

"Language is our most common tool. It is used in both written and spoken forms. It not only mirrors our thoughts, it also shapes them." Anonymous.

"Worrying about language is nitpicking! I don't mind being called chairman!" Her name is legion.

It has been our experience that many people resist language change more than anything else. They will passionately denounce concern with language as trivial, while calmly accepting female brickmasons.

One reason is that language is very personal. Almost anyone feels their own self-expression is much closer to them than some anonymous pioneering woman. "If you ask me to change my language, you ask me to change me."

Second, although many people believe that language is never trivial, that it always mirrors underlying attitudes, it is important to recognize that it is more important in some areas than in others. Perhaps a mature woman will be very little affected by being called chairman, and even justifiably irritated if the work of her committee is derailed by a member who is preoccupied with this issue.

However, as educators we need to consider the impact of words on children as well as on those ambitious to chair committees.

A. EFFECTS OF LANGUAGE ON TEENAGERS' PERCEPTION

In a study "Cro-Magnon Woman - In Eclipse, "[1] Linda Harrison sought to determine whether the written omission of women led students to interpretational omissions. She wanted to answer the question, "By failing expressly to mention females in discussions of human evolution, are we causing students to exclude females in their interpretations of these discussions? If students believe that the terms man and men are synonymous with terms like humans, people, and men and women, then they should just as soon visualize males and females while reading any of these terms."

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[1] Harrison, Linda, "Cro-Magnon Woman - In Eclipse, The Science Teacher," April 1975.

She asked three groups of Junior High science students to draw pictures and assign first names to illustrate seven sentences. Among them were:

1. Draw three examples of early man and the tools you think he used in daily life.

3. The color of hair, eyes and skin of an early man are usually not visible on skull remains. Draw the heads of early men and show what color eyes, hair and skin they had.

4. Draw two early men who had just learned the use of fire, cooking an evening meal.

6. The infants of early man were not able to care for themselves. A long period of nuturing was necessary for survival. Draw some early men (including children) showing situations of nurturing.

Each group received identical sentences, except for the terms referring to people. Survey I used man, men, mankind, he. Survey II used humans, people, they. Survey III used men and women, they.

Some Results:

1. As we might expect, more women showed up taking care of children and cooking than using tools or farming.

2. Perhaps more surprising, many students drew exclusively males, for all questions, even those which illustrated roles our society believes to be female.

3. None of the students drew exclusively females.

Of the students who drew exclusively males, the percentages were as follows:

SURVEY	I	II	III
Male Students	42%	17%	2%
Female Students	9%	2%	1%

Several conclusions can be drawn:

1. Words do matter: boys' drawings of "men only" changed from 42% to 17% to 2% only because of wording.

2. Girls are more aware of the existence of women than boys. Compare:
   42% males to 9% females in Survey I
   17% males to 2% females in Survey II

3. Words are important, but they aren't everything. One percent of the female students still drew exclusively males despite having three clues to do otherwise: They were instructed to draw women, in roles we consider female, and they are themselves female. Yet they have so completely absorbed the general societal message that when you say people you mean men that they still omit women entirely.

B. EFFECTS OF LANGUAGE ON CHILDRENS' PERCEPTIONS

A third grade teacher once reproduced this study informally. She whispered the instructions to three groups of children asking them to draw a group picture of "cave men," "cave people," and "cave men and women." She did not instruct them to name their drawings, but when they were finished she did ask them to label each figure as man or woman, boy or girl. (See attached drawings)

Results: Group I was asked to draw cave men, and drew cave men.
Group II was asked to draw cave people, and drew cave men.
Group III was asked to draw cave men and women and drew cave men and women.
Two other things about this third group:
- the figures were the same sex as the child doing the drawing
- it was the only group which spontaneously named the figures

If we want students to visualize both men and women we will have to use both terms. Even sex neutral terms such as people and humanity may imply male images to many people, while deliberately inclusionary terms can help expand children's perceptions of the real world.

Letting students practice expanding biased passages in text books will help overcome their influence, while at the same time increasing students' critical skills and general language facility. Example:

Exclusive: "Little by little, man learned to change his world and the way he lived in his world. It took many lifetimes."
(From Man Changes His World, L. W. Singer Compnay, Syracuse, Chicago, 1963, p.16)

Inclusive: "Little by little men and women learned to change their world and the way they lived. It took many lifetimes."

This does not change the content of the paragraph. However, it does give an expanded image and does not leave any doubt that it includes both sexes.

C. SOLVING THE HIS OR HER PROBLEM 68

Expanding language often centers around the his - her problem

TIRED OF THE "HIS OR HER" PROBLEM?

THERE IS AN ANSWER!

THEIR IS THE ANSWER!

Instead of: Every student hung up his coat.
Try: Every student hung up their coat.

Instead of: Have the visitor leave his name.
Try: Have the visitor leave their name.

Instead of: Each nurse will care for her patient.
Try: Each nurse will care for their patient.

Establishing grammatical acceptance

Sound familiar? It should! We've all been saying it for years, hundreds of years, in fact. "They" was the acceptable usage in singular form for an indefinite antecedent in written and spoken English until changed by an act of Parliament in 1850. It took an act of Parliament to change the official usage, and even so we all still say it, because we need it.

The colonists brought over the rule which remained unchallenged until recently. In 1975 the Board of Directors of the NCTE (National Council of Teachers of English) passed a resolution to "encourage the use of nonsexist language." In the guidelines to implement this objective they propose the use of "they" and "their" as a singular form when there is an indefinite referrant.

Someone lost his ticket.

Someone lost their ticket.

The second example is the common usage and has now received official recognition by NCTE. At last everyone can write what they've always said!

Arguments to use with grammarians:

1. The Oxford English Dictionary says of they, "Often used in reference to a single noun made universal by every, any, no, etc., or applicable to one of either sex (=he or she). It quotes such worthies as Bishop John Fisher, Henry Fielding, Lord Chesterfield, William Whewell, Walter Bagehot and John Ruskin.

   Jane Austen used it: "Everbody has their taste in noises as well as in other matters." Persuasion, 1818.

2. A similar shift, long accepted: The pronoun you was originally plural only (thou art, singular; you are, plural). "You" is now the accepted singular pronoun.

3. It is standard English practice to use a plural to be impersonal. The editorial "we" often refers to only one person.

ACTIVITY # 11 : EXPANDING LANGUAGE

Directions: In groups of 2-4, discuss list of words and phrases, and write expanded alternate phrases. Language is like poetry, and simply replacing man with person may be awkward, so keep playing with alternatives until you find an expression you feel comfortable with.
After each group rewrites the list, share with the entire group opinions as to what needs to be changed.

1. Chairman
2. Congresswoman
3. Fireman
4. Everyone should turn in his report.
5. Every nurse should turn in her report.
6. Man and his world.
7. Mr. McAllister runs the garage in partnership with his wife, a striking blonde who mans the pumps.
8. The pioneers headed west, taking their wives and children to unknown territory.
9. Poetess
10. Man-sized job
11. Old maidish
12. Sissy
13. I'll have my girl xerox this for you.
14. Dear Sir:
15. John Jones and Miss Harriet Hopkins organized the fund drive.
16. Mrs. Ricardo Rodriquez
17. Henpecked
18. Your better half
19. The lady plumber did a surprisingly good job.
20. The students roared when the football team came running out on the court during awards night with their jerseys stuffed with forty inch bosoms. (Actual quotation from a textbook!)

EXPANDING LANGUAGE (con't)

(To be used after completing Activity # 11)

DISCUSSION POINTS:

1. Chairman, chairwoman, chairperson, may all be acceptable.

   - "person" should be used if the gender is unknown. "We will elect a chairperson." Some people prefer it to be the universal term, others prefer to use chairman or chairwoman when the sex is known. Both allow for expanded images if the usage is consistant. Look out for the pitfall of calling men "men" and women "persons": "Mister Chairman" but "Madam Chairperson." It is perfectly respectable to be female: "Madam Chairwoman." Some prefer to avoid the entire issue "Madam/Mister Chair."

2. Congresswoman, Congressperson, or Representative. See above.

3. Firefighter. This word illustrates the importance of playing with words until you find something you are willing to say, rather than simply substituting "person" for man. No one could bear "fireperson!" Also, the expanded word is often stronger and clearer - "fighter" is more graphic and more specific than "man."

   Other examples which could easily become a language exercise for students: police officer, mail carrier, business executive, sales clerk, or agent. In all cases if there is some reason to specify sex, it may be acceptable. "The YWCA will honor the businesswomen of the community."

4. His or her report. Her or his report. The report. A report. Their report. Or recast the sentence. "All students should turn in their report." "All reports are due....."
   Our prediction for the future: "They" in the singular will become accepted, as the "editorial we," is already used to be impersonal. (The use of "you" in the singular is so common that "thee" has become archaic.)

5. His or her report, with above solutions also acceptable. It is possible by heavy use of the plural and by avoiding pronouns to write entirely neutrally. Neutral writing does not discriminate but it does nothing to make an affirmative statement. In any situation where one sex might be assumed to dominate, specifying both at least once is more expansive. "Every nurse should turn in his or her report."

6. Humanity . . . their, People . . . their.
   Using just the word "man" gives a distorted view of history and what society is and was really like.

7. Have fun with this one. Principles to look out for: the partners should have equal power and comparable physical discriptions, and Ms. McAllister will have to do something else to those pumps!

8. Pioneer families, or pioneer men and women. This usage lumps the women and children in with the baggage.

9. Poet. -Ess, -ette, -ix, -enne endings imply that the woman is smaller or a special case. Other examples: usherette, stewardess, Jewess, aviatrix, comedienne. Two usages, actress and waitress, are generally accepted as being fairly comarable to actor and waiter.

10. Big job, important job. If the remark is being made to a girl, "woman-sized job," to expand her recognition that women are competent adults. If remark is being made to a boy, praising his adult efforts, it may be OK as is.

11. Fussy? prim? cautious? What is really meant by old maidish? You may discover that the people in your group have many different meanings, showing that the phrase not only demeans unmarried women, it is also unclear. Married women and men of all discriptions are also capable of being fussy, prim or cautious.

12. Cowardly? Effeminate? Afraid of getting dirty? The comments in # 11 apply here too. The history of this word is interesting. In times past, it was more customary than now to call people by relationships: "Cousin Mason." "Sissy" was baby talk for "Sister." The short term for "Brother" was "Buddy." Look at what has happened to those originally parallel terms - they are now the greatest insult and the greatest compliment.

13. Secretary, assistant or whatever she is. We have all heard of rigorous events which "separate the men from the boys" but has anyone ever said "separate the women from the girls?" Our culture doesn't. It is "flattering" for a woman to be called a girl, implying it would somehow be better if she were 17 and pattable than 47 and competent. "Girl" should be used only on those occasions when "boy" would be used for men. "A night out with the ....."

14. Dear Sir or Madam is the old-fashioned correct term. It is now common to address a title or function: Dear Editor, Teacher, Colleague, or Friend. Sometimes Dear Gentlepeople has graced letters that come to our office!

15. John Jones and Harriet Hopkins . . . or Mr. John Jones and Miss Harriet Hopkins . . . or Jones and Hopkins . . . . John and Harriet. Courtesy titles should have parallel usage. It is accepted expanded language to use a woman's last name alone: "Hopkins took charge of the door-to-door canvass."

16. Ms. Maria Rodriguez, Mrs. Maria Rodriguez, or correct as it stands, depending on her preference. Incorrect is Ms. Ricardo Rodriguez unless the woman's name is Ricardo. The objection to Mrs. Ricardo Rodriguez is that the woman loses her identity. There is also the practical problem that Mrs. Ricardo Rodriguez may be a different person next year. Some women are choosing to retain their family name when they marry, either hyphenated with their husband's name or standing alone.

17. Pushed around? Dominated? The word has an additional untranslatable implication that it is much worse to be dominated by a woman than by a man. An additional exercise: make a list of all the words that insult men and that insult women. (You will have to be uninhibited, many are unprintable.) Henpecked, bastard, sissy, s.o.b. . . . .
Broad, chick, dog, . . .
Which list is longer? Which the more unprintable? How many of the male insults actually referred to their relationship with a woman or to a woman in their life? How many female insults were sexual or compared them to animals or things? In fact, the language tortures a woman's sexuality so badly that it is difficult to describe her sexual nature without prejudicing her person.

18. Your wife. This word illustrates the paradox that women, though treated as inferior to men, are supposed to be superior at the same time, a situation guaranteed to produce resentment on both sides. It is part of the whole problem of the pedestal. ("Who wants to spend her life on a fancy shelf?") In some regions this phrase is equally used to refer to husbands, in which case there is no problem with it.

19. The plumber did a good job. If for some reason it is essential to specify her sex, call her a woman. We wouldn't say "Gentleman nurse." Inappropriate use of the word "lady" is another manifestation of the pedestal problem.

20. There are only two ways to handle this one: omit it entirely, or provide a parallel sentence, such as one about a girls' team running out with their shorts stuffed with 14 inch penises. Most people will find the second suggestion obscene in print, but your small groups may get some good giggles as they grapple with this sentence. The point is that women's bodies are public property, freely discussed. Also, as in "Womenless Weddings," we find humor in disguising high status people (men) as low status people (women). The reverse is shocking rather than humerous, because men's bodies are private, not to be laughed at, and because women parodying men would be seen by some to be raising their status. Most of us would probably agree that neither sentence belongs in a text book.

Your group may well come up with other words or phrases they've had trouble with. If so, let the group brainstorm on finding graceful and acceptable solutions.

D. Why Analyze Textbooks For Bias?

1. In order to learn what bias looks like. Attitudes and unconscious assumptions are hard to identify, and hard to prove. Further, everyone's attitude is different. Although we are all biased, the symptoms are different in each of us. However, when a teacher who has been using a book for two or three years, and thinks they know it backwards and forwards, suddenly sees things they never noticed before, they can't argue. Many really don't believe there is a problem until they have analyzed textbooks.

2. To learn to evaluate books in order to try to choose unbiased ones in the future. Sadly, many brand new books are still biased. However, good books are becoming available, and we should be sure that those are the books that get purchased by schools.

3. To learn to teach in a positive way out of biased books. Often a book has such good qualities that we may want to use it despite its bias.

E. How to Teach out of Biased Books.

First and always: level with your students. This is very important. At this point in our history, a biased book may offer more scope for expanding students' role expectations than a neutral one. Students need an opportunity to understand what bias is, discuss their feelings about it, and learn to deal with it. It would not be enough for us simply to try to give students an unbiased environment, even if that were possible. They are getting too many conflicting messages from the rest of the world. They need a chance to talk out loud about these issues. We don't have to tell them what to think. If we teach them to recognize bias, they can make up their own minds. There may well be many issues where they might firmly disagree with an expanded point of view now, but change their thinking later on as the ideas become more familiar.

Unless a book contains overt misogyny, it is not necessary to condemn it. It is enough to say, "This book has old-fashioned ideas about men and women. In other ways it is a good book, and I enjoy teaching from it. However, it is important that we all learn to recognize the stereotypes in this or any book, so that they don't influence our thinking without our realizing it."

1. Teach children to analyze textbooks for themselves. If you and your Title IX Committee are effective, every child in the school system should be taught how to spot sex bias and to understand its implications. What difference does it make if there are ten stories about boys, and only three about girls? Why does it matter if all books show the same kind of family structure? Let them compare the images in books with the way things are in real life.

2. Balance your basal texts with supplementary materials. Read some stories about girls aloud to the class, put pictures of women relevant to the course of study on the walls, give special library assignments, recommend supplementary reading, etc. Boys as well as girls should be encouraged to read good books about girls and women. The idea that boys won't read about girls turns out to have no foundation in fact, if the stories you have to offer are exciting and well-written. Betsy Dowdy's Ride is popular with everyone, once they've had a chance to try it. The trouble is, it wouldn't occur to most boys to pick it up in the first place. You will have to suggest it.

3. Teach children to recognize the male-doninated aspects of the English language. An excellent prologue for this would be to repeat the cave people experiment in your class, then give students exercise # 11: Expanding Language. Finally, let them rewrite passages from their textbooks.

4. Help students become aware of the way idioms and expressions are a psychological fingerprint for sex biased attitudes. Let them discuss the significance of phrases like "Be a man," "Sissy," etc.

5. Overt misogyny must never be allowed to pass unremarked. It does crop up occasionally, usually in the guise of humor. One anthropology textbook made a statement to the general effect that dogs were the second animal domesticated by man, if one accepted the premise that the first was woman,although some would maintain that woman still had not been domesticated. (Incidentally, this book had a 1975 copyright date.) If you find such material in any of your texts, it is appropriate for you to express anger. You should not let a passage such as this one go unremarked, any more than you would allow intersex hostility to be openly displayed among your students. Perhaps a contest in which all members of the class competed to see who could write the most articulate letter to a publisher expressing their sense of outrage would be a good response. (Send all the letters to the publisher, not just the winner!)

6. Have students draw new illustrations for their texts. In many cases, the sex of the picture does not matter, and could easily be changed in order to achieve a balance. For instance, one grammar book had only sixteen pictures in it, one at the beginning of each chapter. Every one was of a boy. These illustrations were not dependent on any particular story, and could just as easily have been of girls.

7. If a book shows mostly a single sex, or nearly so, as with many vocational books, give students pictures of people in expanded roles to paste inside the covers.

8. Remind students that discovering bias in a book does not mean you have to condemn it entirely. For instance, children who had analyzed the story of Snow White and the Seven Dwarfs might express the opinion that they are a little tired of stories in which women are all dumb beauties, or wicked stepmothers obcessed with beauty, but that they love the dwarfs, and the story is exciting. Older students might discuss the implications of Snow White being locked up in a glass coffin until a kiss from Prince Charming brings her to life.

9. Don't belabor the point. After students have learned how to recognize bias, there is no need to harp on the subject constantly. Some teachers believe that each new textbook should be analyzed when it is handed out. Others prefer to discuss overt bias when they come across it. In any case, girls can be assured periodically that it is too bad that their book doesn't contain more stories about girls, and when women in expanded roles appear, they can be quietly noticed.

10. Don't forget to celebrate the good books when you find them. Some teachers get so intent on convincing folks of the existence of bias, that they are almost disappointed when someone shows them a new unbiased book! Always accentuate the positive, and pass the book around so that everyone can see what a good one looks like, and as a sign of hope for the future.

ACTIVITY # 12: Analyzing Bias in Books

Pass out books or texts to small groups. (Multiple copies of elementary readers of Social Studies texts work well) Each group is assigned one topic, I through IV below, and reviews the books for items listed in A., B., C. Group members (1) show their findings and discuss how they feel about what they've found, (2) Discuss whether the book has made an effort to reduce race bias.

1. Do a head count - - how many pictures of men, how many pictures of women? Check for major figures and those who watch them.

II. How many main characters are male and female? (Including animals.)

III. List all the things the women are doing.

IV. List all the things the men are doing.

In each of the above categories, keep an eye out for:

a. Any examples of intersex hostility: boys saying they can't stand girls, or girls saying they can't stand boys.

b. Any generalizations about either sex. "Boys are so noisy."

c. What family patterns the book shows.

F. EVALUATING MATERIAL FOR SEX BIAS

Although the primary function of textbooks is to convey information about a specific subject area, textbooks also attempt to instruct students in ethical and moral values. They portray what is good, desirable and just. They provide the child with a vision of the future and aid her or him in establishing personal goals for the future. So, at the same time a child is learning mathematics or career skills, books are also influencing values and aspirations. The results are that textbooks actually provide two distinct forms of knowledge to readers. The first kind of knowledge consists of information and skills in a specific subject. The second kind of information consists of ethical prescriptions, a vision of the good life, and the motivations and incentives to attain it.

The second type of information, the "latent content" of textbooks, also conveys images of appropriate male and female behavior. Textbooks provide norms and standards for how men, women, girls and boys should act. Textbooks and other materials play an important part in children's perceptions of the world and their place in it. If a girl is to have learning experiences which develop a positive attitude of self-worth, she must see other females as having power, making significant contributions, sharing in the joys and sorrows of the events of past and present. Intelligent, daring and innovative women, both in history and fiction, should be provided as role-models for girls; and leaders in the fight for women's rights should be honored and respected, not mocked or ignored. Comparably, boys must see men as whole human beings, not sole-provider Supermen.

Books With Expanded Images:	Restrictive Books:
-treat women and men as persons sharing humanity and common attributes	-limit personal choices-- both social and occupational
-portray a variety of roles, values and lifestyles for both males and females	-cause females to feel inferior
-provide a fair and comprehensive treatment of women's movement, if mention of this is made	-place unnecessary stress on boys to be "successful," strong and brave
-provide teachers with suggestions and strategies to develop skill in detecting bias and discussing its effects	-show one type of family life as being ideal
	-omit accomplishment of women
	-limit or omit men's relationships with children

ACTIVITY # 13: Analyzing Current Textbooks for Bias

Analyze a book currently being used for one class being taught, using the detailed check list on following page, on evaluating material for sex bias.

CHECKLIST FOR EVALUATING SEX BIAS IN BOOKS AND OTHER MEDIA

The following are items to consider when evaluating material for sex bias. Only if a formal approach is desired is it necessary to number axact amounts.

	Female	Male
1. Number of stories where main character is:	_____	_____
2. Number of illustrations of:	_____	_____
3. Number of times children are shown "actively." (examples: actively playing, using initiative, independent, solving problems, etc.)	_____	_____
4. Number of times children are shown "passively." (examples: fearful, helpless, on the side watching, dependent, primping, etc.)	_____	_____
5. Number of times adults are shown:		
-in non-traditional occupations	_____	_____
-playing with children	_____	_____
-scolding children	_____	_____
-giving affection or tenderness	_____	_____
-teaching skills	_____	_____
-taking children on outings	_____	_____
-biographically	_____	_____
6. Number of times families are shown:		
-one-parent families	_____	_____
-childless families	_____	_____
-mothers working	_____	_____
-fathers staying at home or doing household chores	_____	_____
-childcare by someone other than mother	_____	_____
7. Number of times hostility shown against one sex ("We don't want to play with girls/boys.")	_____	_____

VIII. MEN'S WORK- WOMEN'S WORK: OPPORTUNITIES TO BUILD TRUST BETWEEN THE SEXES AND EXPAND CAREER HORIZONS

WOMEN'S WORK

TRADITIONALLY
WOMEN WERE SUPPOSED
TO LOVE
THEIR WORK
AND NEVER MIND
THE MONEY.

ARE WE READY
TO RECOGNIZE
THAT WOMEN
HAVE A RIGHT
TO MAKE MONEY?

MEN'S WORK

TRADITIONALLY
MEN WERE SUPPOSED
TO MAKE
A LOT OF MONEY
AND NEVER MIND
IF THEY LIKED IT OR NOT.

ARE WE READY
TO FACE
HOW MANY MEN
HATE
THEIR WORK?

CHAPTER VIII

Men's Work - Women's Work: Opportunities to Build Trust Between the Sexes and Expand Career Horizons

The following questions begin to raise the issues surrounding men and women and their barriers and opportunities in training for and surviving in the world of work.

#1# Will it be more difficult to enroll boys in girls' classes or vice versa? What has happened in your school?

#2# What techniques would you use to encourage boys into female occupations? Why would they be interested?

#3# Are there any jobs that must be done by a man? By a woman? Are you thinking in terms of averages (most men, most women) or individuals? Should individuals conform to averages? Collect examples from the class of women and men in unusual jobs. These could be from personal experience, or the class could start a clipping file.

#4# How many American women do paid work where they are not their own boss? How long? Why? What kind of women are they?

#5# A woman with major family responsibilities looks for certain conditions in her job. What are they? How do the skilled trades meet these needs? What advantages do the skilled trades have for both men and women?

#6# Is it fair to train women for jobs where they will face discrimination? Is it fair not to? Are discriminative patterns changing? What would you say to an employer who said they'd love to hire women, but can't find any qualified?

#7# How do you feel about women doing manual labor? What is manual labor? Are some kinds of "women's work" really manual labor? What kind of heavy work is done by women in other societies? Why would a woman want to do manual labor?

#8# Do girls from lower class families have a more realistic view of the future than girls from middle class families? Native American girls? In what ways is welfare a "women's issue?"

#9# What are the advantages of traditional women's jobs? Disadvantages? What are typical salary scales for women's jobs? How does society value them? What will the impact be on these jobs when women are free to enter other fields?

#10# What happens when girls join previously all-male classes? When boys . . . etc.?

#11# What effect will there be on women themselves when these program and jobs are open to them? How will it affect their sense of self? Marriages? Femininity?

#12# What strategies can we develop to encourage girls and boys to explore all occupational areas, thus expanding their role expectations?

WOMEN'S WORK

Traditionally
Women were supposed
to love
their work
and never mind
the money.

Are we ready
to recognize
that women
have a right
to make money?

MEN'S WORK

Traditionally
Men were supposed
to make
a lot of money
and never mind
if they liked it or not.

Are we ready
to face
how many men
hate
their work?

The following are responses to the preceeding list of questions regarding issues relating to men and women and training for the world of work.

#1# Enrolling boys in girls' classes and vice versa

"Well, I can see how girls might want to take auto mechanics or electronics. But you'll never get boys in Home Economics!" When the original workshops on sex equity began, this remark was often heard. Our experience has been the opposite. Home Economics enrollments in North Dakota are 24% male, and not all are in Independent Living, either. Health Occupations are .07% male. Business and Office Education is projected to serve 6,682 students, of whom approximately 18% will be males. The same pattern has shown up in industry. For instance, a recent sex discrimination ruling against the telephone company led them to eliminate all sex-labeled job classifications. The most obvious effect so far has been more male operators!

Perhaps some men and boys feel sufficient freedom that if they see a reason to enter a class or a profession, they do so fairly easily, especially if they have had some good role models to demonstrate to them that their masculinity need not suffer. (Rosie Grier and his needlepoint!) Further, they may not have to face the same sort of hostility that a girl who breaks barriers may encounter.

#2# Encouraging boys in female occupations

We as educators will want to encourage boys to consider the traditionally female trades, because each person should be encouraged to seek out their true vocation, because no trade should be denied half the available talent just because they are male, and because the presence of men in a trade tends to raise the status and hence the salaries of that trade.

One effective approach is in terms of the jobs' inherent interest. Ask a boy if he wants to be a nurse and he'll imagine himself in a white cap and shudder. But ask a group of boys whether they are more people-oriented than machine oriented, and many hands will go up. The subsequent discussion will logically include the health, office and home economics related occupations.

#3# Must some jobs be done by men or women?

What about women in the traditionally men's trades? Farm managers -- foresters -- mechanics -- masons -- carpenters -- plumbers -- electricians? This is a more complex problem. It is important not only for reasons of self-fulfillment but also because of the economic discrimination that results from historic patterns of exclusion. Therefore, although encouraging boys into girls' courses is educationally just as important as encouraging girls into boys' courses, practically the two problems are of different magnitude. For this reason, the remainder of this discussion will emphasize the importance of occupational education for girls and women.

What do you have planned for the last fifty years of your life? This question would come as a shock to many teenaged girls.

As we have seen, when teenagers imagine themselves as adults, boys often describe themselves as aged 30 or 40 at the peak of their careers. Girls project only to age 24 or 25. Despite the fact that the modern American woman's life expectancy is 75, for most girls the years between 25 and 75 are a great unknown, unplanned and unimagined. Not until their children enter school do they begin to think about life-time employment. And when they want to return to the working world at age 25 or 35, they find themselves lacking specific skills for a job, and perhaps also lacking the strong self-image required for any human being to make long range plans and carry them out.

But things are changing:

One girl in a non-traditional career commented:
"It's what I want to do. I love it." She says she has no problems with her customers. "I think they wonder if I can do it. Then when they see me get the job done, they're always happy. I've never had any gripes."

Three high school girls who were taking an introductory course in auto mechanics made this comment:
"Why?"
"Well, you wouldn't want to get stranded on the highway."
"Would any of you consider a job in the trade?" The most traditionally "feminine", the one in the white sweater with the pink nail polish said, "Yes, I would."
"Why?"
"I'm good at it. And I don't like sitting around in an office all day."
"You'll chip your nail polish."
She smiled shyly, "For the kind of money mechanics make, you can buy a lot of nail polish."

A quick look at the women's pages in any local paper will show that life patterns are very different from even five years ago. Women fire fighters, women truck drivers, women telephone installers, women welders, women farm managers. Women are working at jobs they never before considered - - - and they are loving it.

Vocational programs at both the high school and post secondary levels are playing a dynamic and creative part: Opening all their programs to both sexes, actively recruiting students, encouraging young girls to engage in life-time planning and urging older women to return for training.

How is it working out? As with any change in long accepted customs, the new roles for women take some getting used to. But vocational educators at both the secondary and post secondary levels are finding that the problems are less and the rewards are greater than they expected.

Advantages of vocational education for women:

a) The skilled crafts offer women the same advantages they offered men, high salaries and intrinsic interest, while also filling some specific needs of working wives and mothers.

b) Occupational Education offers hope for breaking the welfare cycle that traps many disadvantaged girls.

c) The traditional professions for women are benefiting by increased professionalization and rising salaries as women are no longer a captive labor force, and as men begin to enter these professions.

d) Occupational electives can provide academically oriented girls a needed antidote to the ivory tower and an early opportunity to deal competently with the adult world.

e) The experience of girls in high school, traditionally male occupational classes, has shown not only that girls are interested and perform satisfactorily, but also that when girls are present, boys' behavior and performance rise.

f) And finally, many women are finding that fulfilling employment leads to a more stable personal life, with better relationships with husband and children and more positive feelings about themselves as women.

#4# Who is the working woman?

Nine out of ten American women do paid work where they are not their own boss for a substantial period of their lives. Although some choose not to have children, they are a small minority. Most women who work do have husbands and children, just as most men who work have wives and children. These family women work for classic reasons: because they want the money and because they enjoy it.

The typical life pattern for most women in the United States is early marriage, early children, and work when the children enter school. Many work straight through with barely a maternity leave to let them catch their breath. And most wish they had planned earlier and gotten more training. It is the needs of these women that this discussion addresses.

#5# Skilled crafts: untraditional jobs with traditional advantages.

More and more women are pioneering in the skilled trades. Why? Beyond the novelty, are there really any advantages? Yes. Few people will train for a job which will make life harder! The skilled trades meet some traditional needs of working wives and mothers, as well as more general goals.

a) The job should be portable. Traditionally women have wanted a trade in which they could find a job no matter where their husbands might be transferred. Mechanics and masons are needed in every part of the country.

b) Ease of re-entry. Many women want at least the option of leaving the work force for a few years while their children are young. Jobs that depend on a place in the business hierarchy are difficult to return to. A skilled craftswoman has lost very little in her time away from the job. A short brushup on the new technology is usually enough to put her back in the same work she had before.

c) Flexible hours. Many of the skilled crafts lend themselves to self employment. Those skilled in television repair, paper hanging, masonry, or plumbing can easily start their own business and keep their own hours. After all, it makes no difference to the customer whether the television repairman arrives at 11:30 in the morning because he has been on another job, or the television repairwoman arrives at 11:30 in the morning because she has taken a sick child to the doctor. Especially if a woman has heavy family responsibilities, this flexibility is important.

d) Money. The skilled trades have one golden advantage: they pay well. A woman can work half time repairing television sets and make more than a full-time salesclerk. She can make half again as much repairing typewriters as she can as a skilled and experienced secretary. If a woman can work only part-time it is especially important that she be paid well.

e) Interest. Most men say that they enjoy their work in the skilled crafts, finding them challenging and creative. Women share these satisfactions. And women who have been reared with a service orientation enjoy the personal contact and "helping" aspect of repair jobs.

#6# Is it fair to train women for jobs where they may have trouble getting hired?

It is true that women may face discrimination as they pioneer in traditionally male jobs, and vocational educators have a special responsibility to help place them, encouraging employers as to their competence and reliability.

Denying women training because they may face discrimination feeds a vicious circle. If we refuse to train women for non-traditional jobs, employers can continue to say smugly, "We would love to hire some women, but we can't find any who are qualified."

Fortunately, discrimination is a diminishing problem:

a) Many employers are more interested in competence than gender. A woman who proves she has the skill may have no difficulty finding a job.

b) Big companies concerned with federal contracts are going out of their way to hire women, training them on the job if necessary.

c) Societal stereotypes are breaking down spontaneously. By the time a woman now entering a course graduates, society's assumption about what is "fitting" will likely be even less restrictive.

#7# Manual labor for women?

Many people are disturbed at the idea of women doing work that is physically taxing, dirty, or in any way unladylike. However, much of "women's work" is already manual labor. Disadvantaged girls and women have suffered particularly from the "china doll" image of women as being too fragile for hard work. Barred from training in well paid but "unladylike" trades, barred by cultural disadvantages from the ladylike jobs, they have remained on their hands and knees, scrubbing office buildings while the rest of the world sleeps.

#8# Welfare.

A young woman, mother of two children, had been on welfare for three years. During that time she had held three jobs, the best of which paid $1.92 an hour. Each time she had gone back to welfare, feeling she could do better for her children, caring for them herself rather than working for such low wages.

Her home is beautifully cared for, her children are well behaved.

Is this a middle class woman, whose mother never had to work? No, she grew up on welfare herself. Yet, she says, bewildered, "I didn't think it would happen like this - - especially after I got married."

She like most of her classmates, made no plans for wage earning work. And her school never helped her see that she should. We must recognize that the vast majority of welfare recipients are women with small children. Most have no marketable skill, but some are working full-time at poverty wages. They are not all from disadvantaged homes.

There is a bitter saying: Every woman without a trade is one man away from welfare.

Only vocational education will provide the trade. Employment and training projects, projects for the disadvantaged, work study programs that allow women to be paid while learning, apprenticeship programs in which pay increases along with skill, all should target girls and women especially. Such an effort is a practical strategy for breaking the welfare cycle, bringing relief to the taxpayer and rebirth to the woman trapped in its coils.

#9# Traditional women's jobs

Will women's entry into new fields damage those programs that have served women traditionally, such as Business and Office Education and Health Occupations? Perhaps surprisingly, there are indications that in the long run they may be strengthened. Although many women are turning to the skilled trades, not every woman wants to be a mechanic or a mason, any more than every man does. Jobs such as nurse's aid and secretary will continue to appeal to women because:

a) Most women have seen strong role models in these jobs.

b) The jobs are readily available to women without fear of exclusion.

c) They are inherently interesting.

The training offered in these fields is excellent. Indeed, the only problem is that they are undervalued and underpaid and the training traditionally appeals only to women.

When a woman can look her boss in the eye and say, "I enjoy working with you. The work is interesting, I get to use technical skills and management skills, and I meet a lot of people. But I just saw in the paper that I can make half again as much if I get trained as an electrician. I'm sorry, but I owe it to my family." Only then will she begin to get paid what she's worth as a secretary.

Recognition of value and complexity of "women's work."

An important part of equity for women is not only that they must be permitted "men's work", but also that they should get credit for what they have done, and will continue to do.

Day care is a good example. The field of Day Care for small children illustrates a whole nest of paradoxes concerned with women's work. There is a general need for Day Care, and society demands it be of high quality. The absence of high quality Day Care is offered as a reason why women trained as doctors and lawyers should stay home with

their children. However, customary pay for Day Care assistants is the minimum wage. Thus society sanctifies the care of small children and insists that every woman should do it, while undervaluing competent professionals in the field.

Vocational educators can help by assessing the true requirements of such jobs, training professionals in them, and helping communities and employers to recognize their value.

#10# What happens when girls join previously male vocational programs?

School administrators are naturally concerned as to the effects of mixing classes. Will they be flooded with frivolous females? Will women be able to do the work? How will the boys respond to having girls in their classes? Will it cost money?

Experience to date has been both positive and moderate. The main costs are for buying safety equipment in smaller sizes, and perhaps developing a more sophisticated registration system. Girls and women are showing interest in the new subjects, but they are not pouring in. They are proving more than competent, and the boys and men, after an initial period of suspicion, seem to enjoy their presence.

Two women walked down the hall to a night class in auto mechanics. The instructor was standing in the hallway. As it became obvious that they were indeed approaching his classroom, he said, "You're kidding!"

No, they weren't kidding, and they were pleased when he welcomed them in without further ado. The women were curious. How was it going? His answer was threefold: the boys are behaving better, the boys are working harder, and - the girls might make pretty good mechanics!

#11# Personal gains for women

Women experience several effects when they enroll in vocational classes or take jobs in previously male occupations.

a) Increased sense of competence. Girls, like other people, develop unevenly. At any given time they may succeed in one area and fail in another, only to have the pattern reverse a month or a year later. Vocational education gives an opportunity for success for those who are not getting along with the abstractions of academic study or the exertions of the athletic field.

b) Identification with the adult world. Girls who have been taught to be dependent are often uncertain of their ability to cope. For these girls, or for women who have led homebound lives, taking the mystery out of a car engine or a television set may be an important step toward learning that the world is a controllable place.

c) More stable personal lives. Many high school girls are caught up in the Cinderella syndrome: They plan only for an early, home-centered marriage. They consider it heresy to suggest that this lifestyle is only one among many, seeing all other life patterns as some sort of failure. They may associate "public work" with disaster -- not something a well balanced girl would consider. Prince Charming and Happily Ever After are serious business.

It is important for girls to know some cold facts: 9,201 (3.76%) of North Dakota families are headed by women, (1970 census) most welfare recipients are women with small children, etc. But gloomy statistics may compound the problem, for if girls continue to associate working with trouble, they will not prepare for a trade.

Vocational education offers a way for girls to understand that their lives may be far more successful by traditional standards if they are ready and able to "do their own thing." For although Cinderella girls associate working with divorce, a common experience for women in today's changing world is just the opposite.

Our society offers no greater doublecross than the experience of the woman who does everything that society tells her: drops out to put her husband through school, cares for the children, stays home, lets him make all the decisions, only to have him say after twenty years of marriage, "I'm sorry, dear, you just haven't grown enough," as he goes off with someone else.

In fact, the modern world offers a much happier ending! Many women discover that when they begin working at a job they enjoy and that pays them well, they are actually better able to listen to their children and appreciate their husband's problems, partly because they like and respect themselves more. Many husbands are stimulated by active wives, relieved when a wife can assume some of the financial burdens, and proud of her accomplishments. They find sharing the laundry a small price to pay for these benefits. Indeed, many women say that their marriages were saved when they got involved in something outside their homes.

d) Increased femininity. Many people, especially men, are concerned that when women enter jobs in previously all male fields, they will become "less feminine." Curiously enough, many women who are happily employed actually report an increased feeling of femininity.

Femininity is properly defined as a strong positive identification with being female, not in terms of externals such as clothes. The expansion of women's horizons, and their increased freedom to fulfill themselves in any area that suits their personalities, can increase this positive identification.

1) As society removes the "second class" status from women, women lose the apology reflex ("I know I'm just a woman, but . . .").

2) As artificial conflicts between interests and gender disappear, women will no longer feel they have to choose between being professional and being feminine -- they are happily both.

3) Sexual identity is being recognized as something much more enduring than is implied in the frightening statement: "Real girls don't care about baseball. Real boys don't play with dolls."

In fact, successful people who are happy in their work and their family roles usually glow with a vitality which is most attractive!

#12# Where do we go from here?

Vocational educators who are convinced of the value of helping young girls engage in life-time planning, encouraging older women to return to productive employment, encouraging boys and men to explore their full human potential and homemaking responsibilities, and opening all occupations to everyone, are searching for strategies. Main areas of focus:

a) Open all classes to both sexes, and advertise the fact by posters, newspaper articles, speakers, etc.

b) Actively recruit students, encouraging girls to develop life strategies, with emphasis on the years from 25 to 75.

c) Encourage the study of sex bias, as it effects both sexes, both as inservice for teachers and as course material for students.

d) Pay special attention to the needs of disadvantaged girls and women.

e) Work with employers to hire all skilled graduates regardless of sex.

f) Work with local employers to recognize the value and complexity of traditional women's jobs, raising wage scales.

g) Encourage trust building skills between men and women rather than calling each other the culprit when something goes wrong.

h) Enjoy, enjoy! The inclusion of women in vocational and education programs will add individuality and variety to the programs themselves, and seems to give a lift to everyone involved.

This is the midway point in the workshop

ACTIVITY # 14: Personal Letter

"The individual conversations with many of you have been important and rewarding, but I'm feeling frustrated by the fact that I have not been able to sit down individually with everyone. This is a program about feelings, and I really need to know how each of you, individually, is feeling. Therefore, I am going to ask you to write a letter. Imagine that you and I could sit down together somewhere comfortable over a cup of coffee, and that I could say, 'How is this going for you? What is it meaning to you, both personally and professionally? Is it striking any chords from your own experience, either negative or positive?' Address this letter to me by name, and sign it. This is a personal communication, not an anonymous evaluation."

IX. LIVING IN TODAY'S WORLD:

KID'S CULTURE

CHAPTER IX

LIVING IN TODAYS WORLD:

KID'S CULTURE

Introduction

Often, we examine how we as adults, or the society at large, impose sex biased influences on children. Now let's focus on what they are doing to each other. In the private kids' world, where no adults are allowed, what's going on? Who is more liberated, kids or adults? How does peer pressure tend to make kids conform to tradition? To rebel against parents' values? Most important, how do kids change from year to year? At each age, what aspects of sex roles interest them? What are their concepts of what it means to be a woman or a man, boy or girl?

Example: A high school student wanted to enroll in a carpentry class. All of the adults in her life, teachers, counselors and parents supported her. Even her boyfriend agreed. It was the pressure from her girlfriends that caused her to abandon the ambition. This story is often a shock to students because many perceive adults as being the ones who keep them from doing what they want.

WHO IS MORE LIBERATED?

Many of us tend to assume adults are more traditional than today's modern, free-thinking youth. Just the reverse is true. High school students have spent their lives in a structured, stereotyped world, and have not found out yet that stereotypes don't work. It's up to us old fogies to help them prepare for the real world of the 1980's.

For discussion, consider the items on the next page taken from a survey on Sex and Social Change, Vanderbok and Vengroff, Department of Political Science, Texas Tech University, 1974.

As an additional activity the unconscious behaviors exercise from the Hidden Curriculum session can be used with students themselves talking about students.

See Activity # 2: Unconscious Behavior Exercise

WHO IS MORE LIBERATED?

	Percent Agree	
	Adults	Students
1. Is it worse for a woman than a man to _____, or don't you make any distinction? (biased answer)		
-get drunk	19.9	48.6
-swear	21.3	59.8
-smoke	20.3	56.9
2. In most homes, the husband makes the major decisions.	63.8	84.5
3. In my home the husband/father does none or shares in the housework (none)	76.4	95.1
4. It is not a good idea for a woman to be more educated than her husband is.	34.3	46.7

ACTIVITY # 15: Drop the Decades

1. Divide into 5 small groups representing children four and five years old, six and seven, eight and nine, ten and eleven, twelve and thirteen. It is important to have groups of equal size and one group discussing each age level. The participants may choose groups based on what age students they are most familiar with, or you may assign them randomly by giving them each the age that corresponds with the last digit of their own age.
2. Ask the groups to sit together. When they are settled, ask them to close their eyes, drop the decades and think and feel their way into their new age. Can they remember being this age themselves? Do they know any children this age? How were their own children at this age? Give them a few minutes to get acclimated to their new reality.
3. Then ask each group to read the following list of questions. They will probably not be able to address them all, so they should address any which interest them, preparatory to making a report to the group at large. Allow half your remaining time (in a one-hour session it should be about twenty-five minutes) for the small group discussions.
4. Use the remaining time for the small groups to report back to the group at large, and give everyone time to share their insights into the particular age in question.

The two issues to keep in mind during the discussions:

1. How do children's attitudes about sex roles change from year to year?

2. What types of pressure do they put on each other?

Discussion Questions

1. What do children of this age tease each other about? Praise each other for? Envy each other for? What makes a boy of this age popular with other girls? With boys? What traits would make a child of this age an outcast?

2. At this age are boys and girls likely to avoid each other? Be relaxed with each other? Will boys chase girls? Will girls chase boys?

3. What games do they play? At school? Outside of school? At parties? Which involve large numbers? Teams? Small numbers? Can any be played alone? Which sex plays what?

4. What reading matter do children select for themselves? Tell each other about? (Consider books, comics, magazines separately. A project could be to go to a school library and analyze the books checked out by the girls and boys.)

5. Which TV shows are most popular with girls? With boys? What are the images in children's programming, adult programs that children watch, and ads?

6. What are the lyrics of the ten most popular songs for this age group? Are any songs such as "Free to be You and Me" or "I Am Woman" popular this year? Are there any liberating songs directed at boys or men?

ACTIVITY # 16: Teenage Panel

Ask five or six high school students to visit your class as a panel to answer questions and to discuss their feelings and attitudes about traditional and expanding roles. Here are some sample discussion questions to think about. You may add your own, ask for questions from the floor and encourage the students to ad-lib if they wish.

COMMENTS ON THE TEENAGE PANEL

Try to get a spectrum of students, a mix of race, sex, academic, vocational and not all the "student leader" type. This activity has been the single most popular event in our training and local courses. The students have enjoyed it too. An interesting side-light: several have commented, quite independently, "This is the first time teachers have asked us what we thought about anything." Let them ask the teachers questions too!

(Questions are on following page)

ACTIVITY # 16: Teenage Panel Questions

- What would the advantages be for both sexes if girls always paid their own way on dates, as the regular expected thing?
- Would you date a person taller (shorter) than you?
- Do you date in groups or couples? Do couples form within the group on dates?
- Who initiates dates? Decides where to go, etc.?
- What songs, movies, TV programs are popular with girls? With boys? Why?
- What makes a student popular with the other sex? Their own sex?
- What makes a student an outcast?
- What do students tease the same sex about? The other sex?
- What emotions do girls show most easily? How do they express them?
- What emotions do boys show easily? How do they express them?
- How do you feel about coed physical education classes? Athletics? Vocational classes?
- What do you plan to do after high school?
- What portion of your life will you work outside the home? Inside the home?
- What activities do you feel are appropriate to one sex? Why?
- What kinds of activities do you feel you can't do because of your sex?
- How will you divide chores in your own household? How will you delegate jobs to your children if you become a parent?
- Do you feel both partners should work outside the home if there are children?
- Would you feel confortable working for a woman manager? Why or why not?
- What kind of life do you hope a daughter of yours might lead? A son?

ACTIVITY # 17: Activities for Expanding Role Options to a Young Child

Most of the exercises and questions in this chapter can be adapted for use with students. Even young children enjoy looking for hidden messages, especially in television shows, commercials and toy catalogs. These exercises are appropriate to elementary children.

1. Role playing: Children enjoy inventing new endings and doing sex reversals for familiar stories and poems such as Little Mr. Muffet, The Old Man Who Lived in a Shoe, and Sleeping Handsome.

Role playing is especially effective if students role play the other sex. Here are some suggested scenes, but participants are encouraged to devise their own from personal experience. Discuss reactions after each role play.

a. Some girls are having a tea party for their dolls. When a boy passes, they invite him to join them.
b. Parents and their child are discussing a problem; the child has been invited to a birthday party by someone named Pat and no one knows whether Pat is a boy or a girl (because the family is new in town, and the child doesn't know anyone in the class.) What present should they buy? (In the discussion following, ask why it is so important to know the sex of the party-giver.)
c. Think of a TV ad (or any ad - make it up if you wish) which you consider to have a hidden sexist message. Act it out. Someone in the audience should re-enact it so that it is non-sexist.
d. Two boys are talking about how they will earn money this summer and how they plan to spend it.
e. Two girls are talking about how they will earn money this summer and how they plan to spend it.

NOTE You may find that girls are willing to play a boy's role, but that some boys absolutely refuse to play a girl's role. If this happens, it can be discussed:

"Are you still a girl, even if you're playing a boy's part? Are you still a boy, even if you're playing a girl's part? Why do we pretend to be somebody else? Does it help us understand them better? Is it "better" to be a boy, or play a boy's role? Why?"

The discussion should try to conclude: Boy or girl, that's a terrific thing to be. Everybody here is a "real boy" or a "real girl." We will all grow up to be "real men" and "real women." No matter what games we play or jobs we do, nothing can change that.

2. Advertisements: Have the children pretend to be visitors from outer space who have to describe a boy and a girl. They are to cut out pictures of boys and girls from various magazines to use in their stories to describe the new world they have found. Students often draw pictures to supplement the stereotypes they find in the magazines. Discussing the role expectations for both sexes.

3. Looking for stereotypes: Young children can easily understand the term "stereotype" as the feeling that all members of a particular group are alike in all ways. Some questions to ask them are:

   a. What do people say about fat people? Are all fat people really jolly all of the time? Are fat people more happy than skinny people? Do you think that the stereotype is true?

   b. What do people say about people who wear glasses? Are all people who wear glasses smart? Do they do other things besides reading? Can people who don't wear glasses besmart or read a lot? Can people who wear glasses play ball, run or jump rope?

   c. Think about cartoon or storybook animals. Are there stereotypes about animals? What is the stereotype about elephants? Do you think elephants really have better memories than other animals? Some things we know about animals are true and are not stereotypes. For example, turtles move slowly compared to many other animals their same size. How can we tell the difference between stereotypes and things that are true (facts)?

Questioning stereotypes can lead to a discussion of sexual stereotypes. Students soon realize that girls and boys have a wide variety of characteristics, likes and dislikes and interests. Even at the age of five, boys have learned the rigidity of their roles and are hesitant to discuss non-stereotyped behavior. Male visitors (men or older students) or non-stereotyped stories can help boys expand their role options.

4. Examination of Various Media and Suggested Activities

a. Toys:
Have available several toy catalogs. Ask students to evaluate:

1. Number of toys shown with only boys, only girls, both sexes.
2. Cost of these different groups of toys.
3. Relative complexity of the three groups of toys.
4. Which of the toys encourage group use, which solitary use, which both?
5. Are parents shown in the scene? What are they doing?
6. When both boys and girls are pictured, what is the expression on the girls' faces? The boys?
7. Let students discuss the implications of their findings.

b. Advertising:
Have available newspapers, magazines, tapes of TV and radio ads. Ask students to evaluate. Find the hidden messages:

1. What items are used by women, men, boys, girls, combinations?
2. What advertisements can you quote verbatim? Why do you remember them?
3. How do the ads show women and men? Who is narrating?
4. Let students discuss, etc.

c. Magazines, Comics, Newspapers:
Suggested titles: Mad, True Romance, Seventeen, Boy's Life, Sports Illustrated, Superman, Wonderwoman, Bride, Popular Mechanics, movie magazines, etc. Have students:

1. Look at the articles and fiction. Evaluate for sexism as you did with the textbooks.
2. Answer to which audience are the materials aimed? How can you tell?
3. List all the comic characters you can think of.
4. Do jokes and comic strips exaggerate stereotypes trying to be funny? What kind of impact can stereotyped jokes like women driving or men making mistakes in the kitchen have?

d. Music, TV, Movies:
Have recordings or words from popular songs available. Also articles describing stars and how they live.

1. What are our images of the lives of famous people? Where do we get them?
2. Report or give a skit on a movie or TV show. Switch the sexes of the characters, but keep the same plot. Discuss.
3. What songs do you remember by heart? What do the words mean to you?
4. What character or star would you like to be like? Which one are you like?
5. Play "I Am Woman" and "Free To Be You and Me."

X. SEX:

THE REAL THING

CHAPTER X

SEX: THE REAL THING

Throughout our time together, we have emphasized the unconscious, well-intended, even genteel, behavior patterns that reinforce stereotypes. But the picture is not always a pretty one. The dark side of sex stereotypes includes sexual exploitation, prostitution, rape and family violence. Some of you may feel that the climate of opinion in your schools prevents your use of this session, a decision only you can make. Certainly, these are topics which must be handled with care; yet if we are to understand the ultimate implications of our male/female relationships, they must be at least acknowledged.

I. The Double Standard

* American teenage childbearing rates are among the highest in the world.

* One fifth of all births in the United States are to teenagers.

* Over half of the twenty one million young people between the ages of 15 to 19 are estimated to have had sexual intercourse.

* One fifth of our eight million 13 and 14 year olds are believed to have had intercourse.[1]

An increasing number of schools, motivated by an increasing number of teenaged pregnancies, are beginning to recognize their responsibility to provide some sort of sex education to their students. Students need more information than the mechanics of reproduction and birth control. Yet many teachers are at a loss as to what sort of values will serve our young people well. With the vast majority of high school students sexually active, young people sometimes seem more sophisticated than their elders. However, young people can be sexually active without understanding their own or each other's bodies, without having developed a value system that prepares them for responsible sexuality, and without understanding how society and their peers may pressure them into acting self-destructively.

It is our job to help girls and boys become autonomous people, who are capable of making their own decisions, guided by values that will let them be strong, independent adults. A clear understanding of our double standards about human sexuality is essential. Yet parents and educators often do not realize, or choose to ignore, the extent of the problem and the pressures their own children are undergoing.

An out-of-wedlock pregnancy can rewrite 90% of a teenage girl's life script. There is a clear correlation between interrupted education, limited career opportunities, and early pregnancy. The emotional toll taken on the girl may be great. Often forgotten is the emotional condition of the father, who may be beginning a lifetime of exploiting women as he brags about his accomplishment, or who may be lost, afraid, and ignored by

all adults who might help. And if the two are pressured into an inappropriate marriage, it's hard on them all, especially the child.

II. Does She Or Doesn't She?

When given a chance to discuss expanding roles for women, one of the first questions junior high students ask is, "Do you believe in premarital sex?" There is a common misconception that "liberated" women are promiscuous. Exactly the opposite is often the case. The real question is not what students do, but why they do it. We cannot set their standards for them. We can help them understand the damage done by the stereotyped standards, one for men and another for women.

For example, a very good case can be made for premarital virginity. Premarital relations, even apart from the danger of pregnancy, can cause many kinds of damage. Sexual relations tend to create strong emotional ties, perhaps causing people who are other wise unsuited to marry.

Or premarital sex may become mechanical, each party protecting themselves against becoming too emotionally involved, repressing the warmth, tenderness, joy and vulnerability that accompany mature sexual relationships. "Saving yourself for marriage" can make a lot of sense.

But if this argument is valid, it is just as valid for a man as for a woman.

Some, on the other hand, believe it is important to gain experience, get to know your partner sexually as well as in other ways, and get to know yourself sexually, before making a life-time commitment. Again, if you accept these arguments as valid, they are as valid for women as for men.

III. Why She "Does" or "Doesn't" May Be Most Important

One of the major messages of the women's movement is that a woman should make her own decisions, based on her own values. This is especially true of her own sexuality. In earlier cultures, women were legal possessions of their husbands or fathers. We see a vestige of this in our wedding ceremony, when the father "gives" the bride to the husband. In this fact lies the importance of virginity. In matriarchal societies, virginity is unimportant. A girl will go home to Momma anyway when she gets pregnant, so who the father is doesn't matter as much. Only in societies where she becomes part of the father's family, does it become crucial that she know who the father is. Then virginity becomes important. Virginity is related to male possessiveness of children rather than female virtue.

Therefore, in the question of how a woman expresses her sexuality, why she behaves as she does may be more important than what she does. Does she remain virgin for her

own reasons, or because her father wants to hand her over as undamaged goods? Does she make her own decision to sleep with her fiance, or did he talk her into it? If the latter, she may get caught in a classic double cross: she sleeps with him to prove she loves him, and he takes it as a sign she would sleep with anyone and drops her.

In many "all girls" groups the idea of sleeping with him to prove her love comes across quite heavily. This is not, however, the case in "all boys" groups.

Promiscuity works against girls becoming their own individual person. Liberation includes the freedom to say yes, to say no, and to initiate! We need to find a way to say: "It's your body, It's the only one you've got. Respect it. Take care of it. Learn to understand it. And don't go passing it around to the general public."

IV. Birth Control and Pregnancy--Whose Responsibility?

Birth control is the right of any woman who wants to control her own body. It is the duty of any woman who is not prepared to be pregnant and any man who is not prepared to be a father. For everyone's sake, we should be sure both sexes are taught what they need to know. (In some places the only students given birth control information are those who are already pregnant.)

However, many "nice girls" refuse to use birth control, because it implies they want and expect sexual intercourse, that they even plan for it. Being swept off one's feet is more respectable. It is perfectly all right for the boy to have condoms available, because he is expected to want sex. After a relationship is established and it is understood that the couple will have sex, then the girl will be expected to take precautions, because she is the one who gets pregnant.

Suppose the girl who thought it was not romantic to use birth control becomes pregnant? How is she viewed by her family, school, community? Does she have to leave school? Is it easy for her to stay? These are questions that should be discussed.

What about the unmarried father? What sort of counseling does he get? Many teenaged fathers are treated to admiring pokes in the ribs by their friends, "You're quite a guy!" Yet many of these boys are frightened and confused. They really love the girl, and don't want to see her in trouble. Yet they're not ready for marriage. They're not at all proud of their James Bond exploit. Some are deeply hurt if the girl refuses to marry them, a switch on the old shotgun story. Some even want to keep the baby themselves, while the girl wishes to give it up for adoption. On the other hand, some do see the pregnancy as a sign of achievement and virility. Some even forbid their girl friends to use birth control measures, though they have no intention of marrying them.

V. Sexuality and Sensuality

In the young mind sexuality and sensuality are often confused. What about sex as an expression of love, of sensual joy, of just plain fun? Once again, the stereotypes come between people and happiness. In this case, between people and their own bodies.

Many men have very little idea of true sensuality. They are familiar with their bodies, but some have been taught to see sex as an opportunity for achievement or aggression. They are sometimes afraid to show their real feelings, thinking it will make them vulnerable. They may see a sensuous appreciation of tenderness, touching or caressing as being a sign of homosexuality or weakness. They are thus cut off from their own feelings. Such men are unlikely to ever find true sexual satisfaction, regardless of the number of their conquests. It is even more unlikely that they will be able to give a woman sexual happiness.

Women are also cut off from their own bodies--a paradox when you consider the amount of attention they are supposed to devote to being sexually irresistable. A girl is brought up to say no and feel very little until her wedding night, yet in this permissive day, she is then supposed to explode into vibrant sexuality. Many women never recover from the early years of repression and often feel guilty about their own feelings. Many girls know very little about their own bodies, and consider them dirty as well as mysterious.[1] A woman conducted a course called "Our Bodies, Our Selves," based on the book by that name, for twelve high school girls, all sexually active, none using birth control. When she discovered their ignorance about their own bodies, she suggested that they retire to a private place, take a mirror and examine themselves. Every one found the idea absolutely repulsive. How can we have a positive self-image if we find our own bodies repulsive?

Used responsibly, with knowledge and understanding, our bodies can be beautiful instruments in expressing love, tenderness, joy, gaiety. The early church leaders knew what they were doing when they included the Song of Solomon in the Bible.

We need to help our students understand their own bodies, their own sexuality and their own sensuality. They need to understand that they can make their own decisions, based on sound human values, and not be pushed into or out of sex by other people's expectations. All of this is just as true for boys as it is for girls. Both need to develop self-confidence in their own decisions and sensitivity for the feelings of others so that they can express their sexuality in stable, satisfying, loving, unhostile ways.

VI. Conventional Sex & Prostitution

A stimulating discussion question for use with teenagers is, "What would be the advantages for both sexes if girls always paid their own way on dates?" Often the boys say, "Yeah! Fantastic!" Then they fall silent. Maybe it wouldn't be so fantastic. Various pro's and con's may be discussed, but eventually a girl always says: "I would like it. I wouldn't owe him anything at the end of the evening."

Unerringly, she has gone straight to the essential male/female power relationship: He pays in cash, she pays in kind. Then, if she fulfills her half of the bargain as an amateur, she's a prostitute, and goes to jail. In neither case does the man share the punishment.

"Traditionally, women have earned their living by being loved, whether for a lifetime or for fifteen minutes."

Many people would find this statement offensive. Equating honorable marriage with prostitution is shocking. Yet the idea that a wife must submit to her husband's advances, regardless of her own desires, has been around a while. He who pays the piper calls the tune. It is difficult for a man who is paying for everything not to feel possessive, to feel that the woman is his to do with as he pleases.

Perhaps the epitome of this way of thinking is to be found in the book, The Total Woman. The thesis of this book is that if a woman is totally submissive and sexually provocative, her husband will give her anything she wants, her greatest desire being apparently a new freezer. It is a thesis that is degrading to both women and men. Total financial dependence is psychologically hard on men too. For if the girl on the date feels she "owes" him something, the boy also may wonder if she values him as a person, or simply as a ticket to the movies. If they each pay their own way then neither needs to wonder: "Is he only after me for my body?" "Is she only after me for my money?"

VII. Conventional Sex and Violence

Sex and violence are so intertwined in our culture that our most hostile phrase is "f - - - you."
(In an uninhibited group, a thought provoking exercise is to see how many other examples can be found.)

Many boys and young men are deeply confused as to what kind of sexual behavior is expected of them. For many, the difference between normal sex and rape is only a difference of degree, not a difference of kind. Boys are taught that if a girl says no, she means yes. If she struggles, she's really enjoying it. Girls are taught that if a boy gets beyond "a certain point" that he cannot stop himself. They see books in the drugstore about "The Pleasures of Surrender." Sex becomes armed combat, not an expression of love or even sensuality. How many teenagers emerge shaking and frightened from their first sexual experience in the back seat of a car, both having done something beyond what they were ready

for, or what they really wanted, thinking that they couldn't or shouldn't stop?

Women walk in constant fear of rape. They learn from childhood that they are helpless in the face of assault from men, whether such assault be true rape, or symbolic rape such as pinches or whistles. Many women have expressed how angry and mortified they are with rape victims.

VIII. Family Violence

Family violence has just recently gained national attention, but the problem of battered wives, husbands, and children is not new. Determining the extent of the problem is difficult for two reasons: first, family violence is the most unreported crime in America and second, accurate statistics are impossible because domestic disturbance calls are recorded by police under various categories such as assault, disturbing the peace, and others. (The recording procedures are changing in some locations). Estimates of battered women range from three million to twenty-eight million[2] while estimates of battered men range from 250,000[3] to twelve million. Abuse crosses all socioeconomic, racial and religious groups. Battered husbands and wives are usually people who feel overwhelmed by life, who tend to blame themselves for whatever goes wrong and suffer in silent isolation. They often come from violent homes. Recently much attention has been given to child abuse; the laws and enforcement are improved. Equal attention must be given to spouse abuse. Some counseling services, shelters and other services for battered women and men are becoming available, but more are needed.

What causes a man to beat his wife? University of New Hampshire sociologist Murray Strauss noted after his 1970 study that "our sexist society is the prime culprit in wife abuse."[5] It places tremendous pressure on men to marry and sire children.[6] When men cannot live up to the stereotype of breadwinner, husband and father they often become frustrated. They can use violence without fear of legal reprisal as a way to vent frustration and maintain a superior power position in the family.[7] John and Shirley McConahay found in their study "A Cross-Cultural Study of Sexual Permissiveness, Sex-Role Rigidity and Violence" (1977) that there is a strong correlation between sex-role rigidity and violence; i.e., societies which impose strict role expectations also have most violent behavior.[8] Apparently, if you bend people out of shape you can expect them to explode.

What causes a woman to beat her husband? Roger Langley, co-author of Wife Beating: The Silent Crisis answers, "Revenge - most have been battered first. Beyond that, women too can be shaped by violence."[9] There is a small minority of cases where co-battering is not involved and men do not return the blows.[10] Some battered husbands are too old, sick or handicapped to defend themselves, but most are able-bodied.[11] One type is the baffled he-man who is afraid to unleash his own violence, "If I ever let go I would kill her."[12] Another type is a passive, dependant man who sought out a strong wife to shield him from the world's problems.[13] Her violent response may be based on frustration at his passivity.

Dr. Elaine Hilberman has identified several societal ramifications of family violence beyond the suffering of the individuals.[14]

1. Family violence culminates in serious injury or death. F.B.I. figures show that one fourth of all murders in the United States occur within the family; one half of these are spouse killings.[15]

2. The family is the primary training ground for violence. Children who witness or receive abuse tend to use or expect violence as an accepted part of family life.

3. Surveys of homicidal adolescents and convicted murderers show that they were victimized by their families, usually as children. The general public is often victimized by the offspring of violent families.[16]

IX. CONCLUSION

There are two deep and ugly principles underlying our relations between men and women.

One: That women can be bought and paid for.

Two: That men and women are fundamentally alien - the opposite sex - who quite naturally regard each other as the culprit when anything goes wrong.

Think back to the little boy who wails in frustration, "I hate girls!" Think of the girl who weeps because the boys won't let her play with them, and her teacher says, "Oh, Honey, you don't want to play with those knot-headed old boys anyway." Sympathetically, the teacher has said, "I know they hate you, but it's O.K. You get to hate back."

So many "cute" hostilities between the sexes, have only one logical conclusion: violence when the pressure is on.

Can we not teach our children to respect each other as partners from the beginning, rather than having daily to bridge a chasm of mistrust? Let's call ourselves the different sex and not be opposites.

FOOTNOTES

1. "They Learn History at Yale - Economics at Harvard - Sex Education at State Street and Main", Planned Parenthood, New York, N.Y. p. 2
2. Beverly Jacobson, "Battered Women: The Fight to End Wife-Beating", Civil Rights Digest, Summer 1977 p.3.
3. "The Battered Husbands", Time March 20, 1980.
4. Philip Nobile, "Langly: Most Wives Beat Mates Out of Revenge", News and Observer, Raleigh, N.C.March 26,1978,p.1.
5. "The Battered Husbands" p. 69.
6. Del Martin, Battered Wives, Pocket Books, New York, N.Y. 1977, p. 61.

7. Elaine Hilberman, M.D., "On Battered Husbands: A Response to The Media," Chapel Hill, 1978 p. 4.
8. John and Shirley McConahay, "A Cross-Cultural Study of Sexual Permissiveness, Sex-Role Rigidity and Violence," 1977 p. 25.
9. Nobile, p. 1
10. Ibid.
11. "The Battered Husbands," p. 69.
12. Ibid.
13. Ibid.
14. Hilberman, p. 4.
15. Jacobsen, p. 4.
16. Hilberman, p. 4.

XI. ROADS AWAY FROM POWER

CHAPTER XI

ROADS AWAY FROM POWER

A. Parallel Cultures

In this day of affirmative action, it may sometimes seem as though there are no barriers to keep women from rising to the top. Indeed, some people even suspect reverse discrimination in women's favor. Employment discrimination against women has not ended. However, there is another frustrating phenomenon: sometimes, even in situations where everyone, men and women, really want women to advance to positions of authority, it still just doesn't happen. Why?

1. Early Socialization Affects Adult Behavior

From the day a baby is wrapped in pink or blue, it is clear that the sexes are treated differently. What has not been clear is how early socialization affects adult behavior and operates as an instrument of social control.

2. Two Cultures in the work place.

We are living in two parallel cultures, one for men (adults) and the other for women and children. Members of each culture are only vaguely aware of the existence of the other culture. When women and men try to interact as equals, they treat each other with the rules of their own culture which they assume are universal, but which are actually particular to their own sex.

3. Double Standard of Mental Health

We hear the expression "separating the men from the boys" because boys are expected to abandon childish ways to become men. We do not hear "separating the women from the girls" because in our society there is no clear division between girls and women. Even psychiatrists and social workers (female and male) have a double standard of mental health, with one concept for men and another for women. According to the professionals in a 1970 study, a woman is healthier and more mature if she is "more submissive, less independent, less adventurous, more easily influenced, less aggressive, less competitive, more excitable in minor crises, more susceptible to hurt feelings, more emotional, more conceited about her appearance, less objective and more antagonistic toward math and science."[1] The same description is used to describe an unhealthy, immature man, or adult of unspecified sex. Therefore a mature woman is an immature adult. This concept places a woman in a dilemma; either she enters the "adult" world and is strong enough to have her "femininity" questioned, or she remains with the "women and children," behaves in the prescribed feminine manner, accepting second class status as an adult and a professional.[2]

4. Dual System is Not Absolute

Most men operate in both worlds, and unconsciously change channels when they switch from adult (business) to female (home or play).

In a leisurely business situation, they may continue to switch channels, as when a college advisor treats his female advisees differently from the males, only faintly aware that he is doing so. But in a high pressure situation, there is no time to make adjustments. Everybody's rough edges show. Women often do in fact get treated as equals, but because they don't know the signals, they don't give the expected responses, and thereby handicap themselves.

We need to learn each other's cultures, not only so that men and women can work together more effectively, but so we can examine the advantages and disadvantages of each, so that we can all have the best of both worlds.

It is important to remember that the dual system is not absolute. As with any generalization, exceptions abound. There are many women (perhaps those with brothers and no sisters, or those who were the "son" their father never had) who absorbed much of the male culture. Many men were not given an extreme macho orientation and absorbed much of the female culture. These people will, no doubt, experience less conflict in the new world of women and men working together.

5. Patterns Can Be Broken

One shaft of light: most of these patterns are startlingly easy for men and women to break. When women become aware that the assumptions on which they base their actions are culturally female rather than universal, many can make appropriate changes without seventeen years of psychoanalysis. As men stop expecting women to be either "pseudo men" or playmates, they can learn to both work with and evaluate women more effectively.

B. Patterns Which Keep Men and Women From Working Together Effectively

A few of the patterns which keep women and men from effectively working relationships:

1. Daddy Knows Best

a. Women and children believe that you have to know how to do something before you do it, and someone (probably Daddy) knows what is going on. This leaves women dependent on a "Daddy," a boss, or a cook book for directions.

b. Men, on the other hand, expect to learn how to do something while they do it, on the job. Men often believe that the only basic requirements for a job are a good brain and self-confidence. They may mess up the first time they try, but they take the resulting flack and they learn. Then they have the thing

c. An example: a woman was selected as the principal of a junior high school. With a brief explanation, she was given the job of establishing bus routes for students. She sat at her desk thinking, "This is insane! I don't know how to do this! He didn't explain it at all!" She thought about insisting on more help, and what her principal's reaction would be. Then she thought about the other applicants for her job (all male). Their experiences in teaching were similar to her own; they had never made bus schedules before. She faced the fact that she had as much intelligence and energy as they did.

And then it came home: men don't know what they're doing. They don't expect to know what they're doing. They just do it. And they are running the world this way!

d. Actually no one knows until they've been there. There's nothing to rely on but good sense. The truth is nobody has all the answers.

This pattern is one of the major ones that keep women out of the action. If there are six people available to do a project, and none of them has ever done it before, the chances are overwhelming that the job will go to a man. A woman will say, believing herself to be making a sensible amd universal statement, "I can't do that, I don't know how." A man will say, "Sure, I'll do that. What does it involve?"

Women have disqualified themselves from jobs they wanted and could have done as well as the inexperienced man who did them, because they thought ignorance was an automatic disqualifier. It's not. No one is recommending that you pretend to know something you don't--just that you can take on any project and find out how to do it.

e. Questions

1. What are the advantages of the male way of approaching unfamiliar situations?

2. What advantages are there to the female way?

3. How would you help a woman who seemed to believe that lack of knowledge automatically disqualified her for a job?

4. How do these patterns show up in school? Are girls sometimes more assertive in the school setting? Why?

5. How can we help students of both sexes to find an effective balance?

2. A Man To Lean On

a. Women - Children --Dependence as valued trait

In the child-female world, dependence (or the simulation thereof) is a valued trait. In the adult-male

world it is not. A man may be delighted to have you lean on his strong right arm in private. On the job, he has other things to do with his right arm. Therefore, if a man is dealing with you as an equal member of the adult world, he does not want dependence, real or feigned.

b. Unconscious impression by women that they need to be taken care of.

"Women ask for advice they don't need." The speaker is a male superintendent who was trying to analyze why he felt uneasy about delegating authority for an important committee to a woman. In discussing the assignment with her, she asked him so many questions that he was left with the feeling, "Oh, oh this is someone I'm going to have to take care of." He, like most managers, was looking for someone to take the ball and run with it, someone to assume responsibility for completing a job, not someone to follow orders to the letter. This woman was capable of doing just that, and had no idea that her style was undercutting her. If she was conscious of her behavior at all, she was probably performing a charade because she thought she must to get the job.

Instead, she nearly was cut out entirely. She may not actually have thought that "Daddy" knew best, but she behaved as thought she did, and, paradoxically, destroyed his confidence in her as an independent person. Playing games such as making a man feel that your ideas were his can be counterproductive in a work situation.

c. Only ask for advice if you need it

The point is not that you should never ask for advice, but rather that you should do so only when you need it. There is no need to ride around lost for an hour because you hate to stop and ask for directions. And most important, don't shift responsibility. Most men are delighted to help you out, either sincerely or because they are flattered. Men help other men. But they don't want to find themselves saddled with your problems. The project is still yours-you are simply using them as a valuable resource. They want to know that by hook or by crook, if you took it on, you'll get it done.

d. Questions

1. What are the advantages of the male attitude toward dependence? Disadvantages?

2. What are the advantages of the female approach? Disadvantages?

3. How can girls and women be helped to be more self-reliant?

4. How can boys and men be helped to ask freely for advice they need?

5. How can you tell if someone if feigning dependence?

6. How can a female find out that she is sending out false dependent signals?

3. Ladies First

a. Women - "You just don't go where you haven't been invited"

As the gallant gentleman holds the door, saying, "After you, my dear," he is not merely showing his good manners, or his appreciation of the honor due to fair womanhood. He is also giving permission to go through the door. The charming gesture is the velvet glove on an iron hand of exclusion that has convinced women they may go only where someone in authority has invited them.

b. Men - uninvited doesn't mean unwanted - make your own decisions about where you have business.

"One just doesn't go barging in where one isn't wanted." But adult-males do not equate being uninvited with being unwanted. They do not hesitate to enter any situation where they know they have ligitimate business, and they neither wait for nor expect an invitation.

c. New teacher - textbook committee

The ability to make your own decisions about where you have business can cut you in or out of power. Take the case of the woman who had just been transferred to a new school. One day she was in the library where the textbook selection committee was meeting. Her previous school had just gone through the same selection procedure the spring before. She was very familiar with all the proposed texts, as she had chaired the committee. Most of the people in the group were men. She could have pulled up a chair and said, "I've been through the selection procedure. May I join you?" Or someone might have said "Hey, Sally, weren't you the chair of the textbook committee at your other school? Can you give us some advice?" But it didn't happen, so she hovered around the card catalog, worrying. Her opinions were lost, the decisions made without her. Those present believed she knew little about it, on the assumption that if she had known, she would have joined the group. Someone else was chosen chairman, and she was left out, with no one knowing how, or even that, it had happened. She had lost her chance to be a policy maker.

d. Jobs often go to those who have already assumed responsibility

Taking responsibility is important. Not all responsibility follows the organization chart. Promotions frequently go to those who have already assumed a job informally, but only if those in power know of your interest or expertise.

In a large organization with many overlapping sections it is easy to get lost in the shuffle. No one will take the bushel off your light for you!

e. Questions

1. Where is the line between "barging in" and "making a contribution?"

2. Would the same behavior be perceived differently if done by a man or a woman? What do men and women have to learn from each other in this area?

3. How could increased assertiveness on the part of women help the organization?

4. How can girls learn to be more assertive?

5. How can men learn to encourage assertiveness?

6. How can men learn to work with assertive women?

4. Nice Little Girls Don't Fight

a. Childhood

In traditional society, women earn their living by being loved. This dependence produces the logical corollary that little girls are taught to fear anger above all, and are taught nothing about how to handle it, except by placating or tears. Boys are taught to handle anger easily, indeed many welcome it subconsciously as a sign of achievement or an opportunity for victory. For boys, anger is an accepted part of life: "Go back and hit him again." For girls" "Nice little girls don't fight."

b. Working world

In any organization there will be times when people are overworked, tired, worried and in a hurry. Anger levels run high. Many men thrive on this, finding it stimulating and self-affirming. Many women are seriously upset by anger, and tears are an inappropriate way of handling it in a professional setting. Actually, the prospect of tears is a major reason why some men don't want to work with women, for men have been taught that they must be helpless before a woman's tears, a situation they obviously want to avoid in a power struggle. If women realize that, rightly or not, anger is an accepted part of the male culture, they can at least keep from being thrown off balance or taking it too personally. At the same time, men may need to examine their emotional work styles, which may be very counterproductive.

You've got to take some heat if you're going to get anything done.

A conversation was heard one day in which a woman was

apologizing to her boss for something that had made him angry. The response she wanted was, "I realize it's not your fault. I'm not mad." The answer she got was, "Look it's part of your job to push for things. Sure, sometimes somebody will get mad, but that's because you're doing your job. You've got to take some heat if you're going to get anything done." Those words took her a giant step towards liberation. If he had said, "No, dear, I'm not mad," he would have reassured her temporarily, but he would have confirmed her feeling that his anger was crucial. As it was, he freed her from total dependence on his mood.

c. Men's praise - may be invisible to women

Because of this fear of anger, one aspect of the female culture is liberal doses of praise, compliments and reassurance. Men don't "gush."
Women need to learn to recognize the ways (practically subliminal by female standards) that men convey approval to each other, so that they will know it when a man who takes them seriously tells them they've done a good job. One competent, well-paid professional woman quit a challenging job because she felt: "No one appreciates me." She worked very hard, and was respected by the men who worked with her; they couldn't understand why she was leaving. They had given her the same kind of reinforcement they gave each other and then some. In fact, many men may be incapable of giving the amounts of praise she needed, in a working context, though they can do so when they have switched channels to "women and children." If she had understood the culture she was working in, she would have realized the lack of overt praise was no reflection on her. She would have recognized the praise she really was getting. She would have kept her job, which would have been good for her, good for the organizationa and good for women. As it was, once again the child-female culture pushed a woman away from power.

Fear of anger is closely related to the feminine attitude of dependence, discussed earlier. One male executive sang the praises of a colleague: "It's such a relief to work with a woman who doesn't need to be reassured all the time." Many women do constantly ask, "Is this what you wanted? Did I do it right?" What they do not realize is that far from gaining points for being obliging or obedient, they are irritating the manager who has no time to hold their hand, and undermining his confidence in them.

d. Women need to express own anger

Women can also be undercut by a failure to express their own anger. Men respect anger, properly expressed. Without it, they may think you don't care, or that you are too weak to count. One woman was fired because she had

bottled up her resentment at being treated menially, letting no one guess she was upset. Eventually the cork popped, and she came screaming out of her corner in a hysterical rage. Her boss really didn't know what had gotten into her--she had always seemed so calm and unflappable. If she had resisted sooner, she might have been promoted instead of fired.

e. Minority women and expression of anger

There is some indication that minority women may be able to deal with pressures of work and anger, as well as express their own anger, better than many white women. It may be that fewer minority women were rendered helpless being brought up as "china dolls." Minority women often say that they were taught to stick up for themselves, and that this has had its advantages.

ACTIVITY # 18: Defense Stereotype

You may want to take a poll of your class, by both race and sex, asking members if they were encouraged to fight, or to defend themselves. A discussion of childhood memories compared to present reactions might follow.

f. Questions

1. Why is it important to express anger? Is it equally important to defuse it after it has been expressed?

2. What are the advantages of male expression of anger? Disadvantages?

3. What are the advantages of the female expression of anger? Disadvantages?

4. Try some role playing in an angry situation and imagine how the same crisis might be handled differently by a man or a woman. What are the effective and ineffective aspects of each? How could you counsel a young woman who is excessively sensitive about anger? A young man who acts angry when he is really exhausted, afraid or sad?

5. Ankles Crossed and Hands Folded 137

Body language: the great mystery! Ankles crossed and hands in the lap may be the right way for Emily Post to sit, but suppose you're applying for a job as, say, Regional Director of Occupational Education?

If two men are having a conversation, dividing up the responsibility on a project, by the end of it each will have come to a conclusion as to whether he can count on the other. Each will have made judgments on such intangibles as whether the other is easy to push around, whether he's lazy, whether he gives up easily or is persistant, yet none of this will have been discussed. It is not clear what their exact signals are, to them or others.

a. Difficulty in getting "a handle" on people of the other sex because of lack of von-verbal skills.

A woman, who has never absorbed these signals because she has not patterned her body behavior on the men she admires, may fail to reassure the man she is talking with that he can count on her. He doesn't know what's missing, he just has a vague feeling of uncertainty. But if he also interviews a man for the same job, the man has an unspoken advantage, because he's easier to "get a handle on." This is one reason why degrees and credentials are so important for women. Men feel unable to judge women's abilities by their usual subconscious means, but they can justify a promotion if she has credentials. "She has a law degree. She must be okay."

b. Sexual body language

Traditionally a woman's identity is sexual. Much emphasis is placed on being attractive to a man or men. Therefore, women are taught a specifically sexual body language. Many teenaged girls do not realize how sexy their signals are, which can lead to much outrage on blind dates. Men are apt to downplay sensual body language for fear of seeming effeminate. A professional can develop a body language appropriate to their specific profession--quite different for a doctor, a salesman or a lumberjack--and use sexual signals only in specifically sexual situations, if at all.

Most (but not all) women who take their work seriously tone down or cut out the sexual body language while they are on the job. But they are often at a loss as to what to replace it with.

c. Passive, ladylike body language

The passive "ladylike" body language may undercut women even more than overt sexuality. Perhaps a woman sits back quietly when a man would be leaning forward gesturing. Perhaps she drops her eyes when he would maintain a steady look. We each have to work out our own way. Whatever the specific signals turn out to be, women must find a way of conveying their competence by their manner as well as their resumes, because the failure to do so is costing them.

d. Questions:

1. How can we find out what non-verbal signals we are sending?

2. How can a woman be sure she has presented herself as

strong and reliable? What extra measures could she take?

3. What additional steps might a male interviewer take to get a more accurate reading on a female applicant?

4. What advice should we give students who are just embarking on the "job interview" circuit?

5. How can children learn body language that reflects competence and self-confidence?

C. Conclusion:

Clearly then, we must all learn to speak each other's language if we are serious about inhabiting the same planet. In a real sense we have not done that up until now.

And if we do? The first and obvious result is that women will have removed a major barrier to their own professional success, and in terms of human freedom, that's important.

But there is a greater long term impact. One of the great contributions of the feminist movement is its insistence that it's okay to be a woman. There is a parallel in the black movement. Twenty years ago, for a black man to be successful, he had to appear "white." Now, black is beautiful, and he no longer needs to straighten his hair to be accepted. Similarly, a woman who wanted to succeed in "a man's world" had to become masculine. No longer. We are learning to stop apologizing for being female.

As women insist on success, as they learn the language of the male world, choosing those parts that are human and rejecting or modifying the rest, and as women refuse to become "masculine" as the price for being successful, their own characteristics will become associated with success. Young people will absorb the methods their female bosses use, and will see when they are more effective than parallel modes used by their male bosses. They will adopt methods because they are effective, not because they are male or female. Not only will women cease to feel ambition is dangerous, but men need no longer feel that sensitivity is shameful, or that compassion leads to failure.

Strength need no longer be confused with brutality. The insult "effeminate" may drop from the language. Women's success will make the so-called "feminine" respectable and the day may come when no part of the human character is off limits to anyone.

FOOTNOTES

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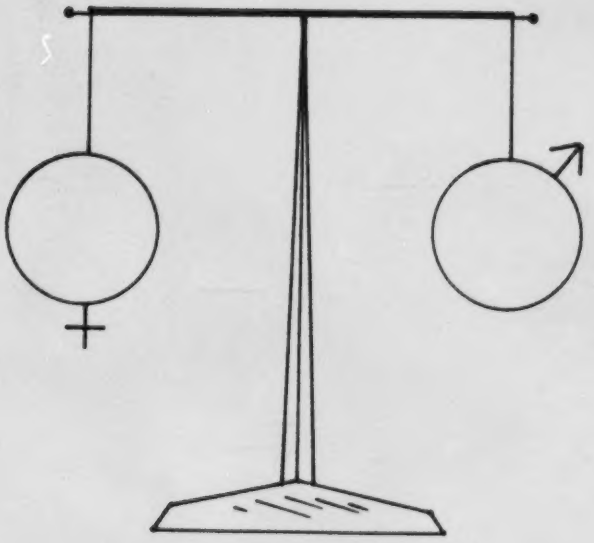
ACTIVITY # 19: Final letter

Write another letter about how you feel personally and professionally about the workshop and the information you received. Write it to me, personally.

Vocational Instructional Materials for Sex Equity



Supplement
North Dakota Vocational Curriculum
Library
Bismarck Junior College

North Dakota State Board for Vocational Education
August, 1980

This catalog is a listing of materials designed to create an awareness of the sex bias and sex stereotyping that exists in education, employment and society.

The material is made available to vocational education personnel (on a 3 week loan basis) for use in overcoming sex bias, sex stereotyping and sex discrimination in vocational education programs.

SEX EQUITY/EDUCATIONAL EQUITY

Call No.	Title and Date of Publication
45.00/1380	A Tale of "O"; On Being Different (cassette, slides), 1979
45.00/2636	Alternative Work Schedules: Integrating Individual and Organizational Needs, 1978
45.00/2639	Life in Organizations; Workplaces as People Experience Them, 1979
45.00/2640	Men and Women of the Corporation, 1977
45.00/2641	Size, Efficiency, and Community Enterprise, 1974
45.00/2642	Conditions for Work Effectiveness: A Goodmeasure Survey, 1979
45.00/2643	Effective Behavior in Organizations; Learning from the Interplay of Cases, Concepts, and Student Experiences, 1980
45.00/NJ2644	Fair Play; A Bibliography of Non-Stereotyped Materials (Vol. I), 1976
45.00/NJ2645	Fair Play; A Bibliography of Non-Stereotyped Materials (Vol. II), 1977
45.00/NJ2647	Sourcebook for Sex Equality; In-Service Training, 1978
45.00/NJ2648	Sourcebook for Sex Equality; Small Presses; An Annotated Listing of Small Presses and Alternative Sources for Books and Media, 1977
45.00/NJ2649	Crossing Cultures-Third World Women, 1977
45.00/NJ2650	People* Working -- *Especially Women; A Book of Materials, Activities and Ideas for the Classroom Teacher, 1976
45.00/NJ2651	Strategies for Equality: Guidance, Social Studies, Physical Education, 1978
45.00/NJ2652	Strategies for Equality: Vocational Education, including Home Economics and Industrial Arts, Vol. II, 1979
45.00/NJ2653	Strategies for Equality: Multi-Cultural, Women's Studies, Vol. III, 1979
45.00/2654	How Women Find Jobs: A Guide for Workshop Leaders, 1979
45.00/2655	Freedom for Individual Development, 1978
45.00/MA2656	Developing and Negotiating Budgets for Women's Programs, 1979
45.00/MA2657	Developing Women's Programs, 1979
45.00/2658	Teacher Skill Guide for Combatting Sexism, 1979 (13 modules)

Call No.	Title and Date of Publication
45.00/2659	Becoming Sex Fair: The Tredyffrin/Easttown Program; A Comprehensive Model for Public School Districts, 1979
45.00/DC2660	Equity Counseling for Community College Women, 1979
45.00/DC2661	Continuing Education for Women; Administrator's Handbook, 1978
45.00/VA2662	Sex Discrimination in Schools: Evaluating Employment Practices, 1978
45.00/2663	Second Wind: A Program for Returning Women Students, 1978
45.00/WI2664	Off-Campus Experiential Learning for Women; A Model Program
45.00/2665	A Guide to Developing Educational Leadership Potential, 1979
45.00/2666	Women in American History: A Series (4 books), 1979
45.00/2667	New Directions for Rural Women; A Workshop Leader's Manual, 1979
45.00/2668	Placing Rural Minority Women in Training Situations for Non-Traditional Jobs, 1979
45.00/NE2669	The Whole Person Book: Toward Self-Discovery and Life Options, 1979
45.00/2670	Science, Sex and Society, 1979
AV45.00/2671	How High the Sky? How Far the Moon? (educational program for girls in Math and Science) (cassette tapes), 1979
45.00/TN2672	The Female Experience in America: Development, Counseling and Career Issues; A Learning/Teaching Guide, 1979
45.00/2673	Equity in Physical Education, 1980
45.00/2674	Beyond Pictures and Pronouns; Sexism in Teacher Education Materials, 1979
45.00/2675	Awareness of Sexual Prejudice is the Responsibility of Educators, 1979
45.00/HI2676	Thinking and Doing: Overcoming Sex-Role Stereotyping in Education, 1978
45.00/2677	Project Choice; Creating Her Options in Career Exploration, 1979
45.00/2678	Promoting Educational Equity Through School Libraries, 1978
45.00/MA2679	Women in Jail: Problems, Programs and Resources, 1979
AV45.00/2680	Job Options: First Offender Women; A Pre-Trial Intervention Program, 1979
45.00/2681	The Evolving Female; Women in Psychosocial Context, 1980
45.00/2682	Blue Collar Jobs for Women, 1979

Call No.	Title and Date of Publication
AV45.00/WI2683	Stepping Out (choosing non-traditional occupations)
AV45.00/2684	Unlearning "Indian" Stereotypes; A Teaching Unit for Elementary Teachers and Children's Librarians, 1977
AV45.00/2685	Identifying Racism and Sexism in Children's Books, 1976
45.00/2686	A Woman's Place, 1974 (cassettes, filmstrips)
45.00/2687	Looking Ahead to a Career, 1979 (cassette, filmstrip)
45.00/2688	Women Working; An Anthology of Stories and Poems, 1979
45.00/2689	Moving the Mountain; Women Working for Social Change, 1980
45.00/2690	In Her Own Image; Women Working in the Arts, 1980
45.00/2691	Sex Role Stereotyping
45.00/OH2692	Equal is Better; A Vocational Education Guide to Sex Fairness Resources and the Law, 1979
45.00/OH2693	Focus on the Future, 1978
45.00/WA2694	Collected Papers: Educational Equity Issues in Community Colleges, 1978
45.00/2695	Together We Can; An Awareness Training Program in Sex-Role Stereotyping; Preschool Kit (film, filmstrip), 1978
45.00/2696	Together We Can; An Awareness Training Program in Sex-Role Stereotyping; Elementary & Secondary School Kit (transparencies, filmstrips, tapes, film), 1979
45.00/2697	Together We Can; An Awareness Training Program in Sex-Role Stereotyping; Community Kit (film), 1979
45.00/2698	Project on Sex Stereotyping in Education
AV45.00/2699	Understanding Institutional Racism, 1978
45.00/2700	Dick and Jane as Victims; Sex Stereotyping in Children's Readers, 1975
45.00/2701	Sex: Does It Make a Difference; Sex Roles in the Modern World, 1975
45.00/NY2702	Expanding Adolescent Role Expectations; Information, Activities, Resources for Vocational Educators, 1978
45.00/2703	A Model for Non-Sexist Child Development, 1975
45.00/2704	Other Choices for Becoming a Woman, 1974
45.00/2705	Non-Sexist Childraising, 1977

Call No.	Title and Date of Publication
45.00/2706	Cracking the Glass Slipper: PEER's Guide to Ending Sex Bias in Your Schools, 1978
45.00/2707	Education Opportunities Series, 1975 (11 booklets)
45.00/2708	Power Dimensions in Your Job; Analysis for Action, 1979

FILMS

The following films are available through the North Dakota State Film Library, Division of Independent Study, Box 5036, State University Station, Fargo, North Dakota 58105. Order these directly from the Film Library.

It's Her Future — color, 17 min. — Jr./Sr. High, Adult
Provides facts about expading job opportunities for women and entry into non-traditional career fields.

The Apprentice — b/w, 8 min.
General film giving history, current status, and reality of apprenticeship.

Who Remembers Mama?

The Time Has Come
A look at what's involved in a non-sexist environment and at outside influences such as school and television.

The Sooner the Better
A thought-provoking film full of ideas for teachers who want to expand options for boys and girls.

"Bias (A 4-Letter Word)" — color, 22 min. — Jr./Sr. High, Univ., Adult
The film examines almost universally accepted attitudes and offers suggestions for ending bias.

All About EVE — 15 min. — Elem., Jr/Sr. High, Post Sec.
Gives female students a chance to view a history of women in the work force and to view women employed in traditionally male jobs.

Breaking Out of the Doll's House — color, 32 min. — Post Sec./Adult
Film version of Henrik Ibsen's classic play that portrays a typically sheltered young wife conditioned by the customs of her era.

Am I Wife, Mother...or Me? — color, 31 min. — Post Sec., Adult
The story of a woman determined to establish her own identity.

Does Anybody Need Me Anymore? — color, 29 min. — Post Sec., Adult
After her children are grown a wife feels she is barely needed. She takes a positive step that promises to enrich the future for herself and her husband.

Do I Really Want a Child? — color, 28 min. — Post Sec., Adult
This story shows a couple facing up honestly to whether they are willing to take on the responsibility of parenthood.

The Fable of He and She — color, 11 min. — Elem., Sec., Adult
Sex stereotyping is the theme of this delightful film featuring creative clay animations.

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Resource List for Books, Magazines, Publications, Training Manuals

August, 1980

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BOOKS, MAGAZINES, PUBLICATIONS, TRAINING MANUALS

The materials in this resource list are especially appropriate to equal opportunity.

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A Woman's Guide to Apprenticeship, U.S. Department of Labor, 1978. pp. 24

Apprenticeship and Other Blue Collar Job Opportunities for Women, Women's Education Equity Communications Network, 1978. pp. 31

Careers in Agriculture and Natural Resources, National Association of State Universities and Land Grant Colleges, 1976. pp. 24

Conversations--Working Women Talk About Doing a Man's Job, Terry Wetherby, 1977. pp. 269

I'm Madly in Love With Electricity and Other Comments About Their Work by Women in Science and Engineering, Nancy Kreinberg, 1977. pp. 37

Money, Jobs, and Women, Project FOUR, 1978. pp. 43

Opportunities in Apprenticeship, Job Services of Iowa, 1976. pp. 52

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Science Career Exploration for Women, Walter S. Smith, Karla M. Stroup, 1978. pp. 77

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Women In Nontraditional Jobs: A Program Model--Denver: Better Jobs for Women, U.S. Department of Labor, 1978. pp. 60

Women in Science and Technology: Careers for Today and Tomorrow, American College Testing Program, 1976. pp. 16

Working It Out, Sara Ruddick, Pamela Daniels, editors, 1977. pp. 349

WOMEN WITH SPECIAL NEEDS

Employment and Economic Issues of Low Income Women: Report of a Project, U.S. Department of Labor, 1978. pp. 31

Neglected Women: The Educational Needs of Displaced Homemakers, Single Mothers, and Older Women, National Advisory Council on Women's Educational Programs, pp. 63

Welfare Mothers Speak Out, Milwaukee County Welfare Rights Organization, 1972. pp. 190

What Happens After School? A Study of Disabled Women and Education, J. Corbett O'Toole, CeCe Weeks, 1978. pp. 59

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Assistance Center, Spring 1979 to present, Illinois/Indiana race desegregation assistance center

Black Hills Newsletter, March, 1979 to present

Coalition of Family Organization, Spring 1979 to present

Co-Equal Educator, December, 1976-December, 1978, Center for Co-Equal Education, Lincoln, Nebraska

Compact, magazine, Summer 1979 to present, Issue devoted to quality in education

Congressional Clearinghouse on Women's Rights, March 26, 1979 to present

Equity in Education Newsletter, Center for Educational Change, January, 1979, St. Cloud State University

Impact, Equal Rights for Women in Education Project, May, 1977, Denver, Colorado

Interracial Books for Children--bulletin--Bulletin, Volume 8, Nos. 4 & 5, 1977 to present, Published 8 times a year.

Ms., Vol. VI, No. 12, June, 1978. pp. 108

New Directions for Women, Fall 1979 to present

Newsletter, Center for Continuing Education of Women, Summer 1978 to present, University of Michigan

Peer Perspective, July, 1977 to present

Plainswoman, October, 1977 to present, Published 6 times a year

Potential, Institute for the Advancement of Equality in Education, Spring 1977 to present, Denver, Colorado

Project EQUITY, Spring 1977, A training institute to insure equal opportunities in education, Fullerton, California

Region VIII General Assistance Center Newsletter, September, 1977 to November, 1977, Weber State College, Ogden, Utah

Resource Center on Sex Roles in Education, June 20, 1973 to July 4, 1976, Created by the NEA, Washington, D.C.

School and Civil Rights News, March 8, 1979 to present, The independent biweekly on enforcement, litigation and compliance.

TABS, A quarterly journal, Spring 1978 to present

Target, newsletter of the SEE Institute, Billings, Montana, September, 1976 to present, Published in September, November, January, March, and May.

The Federal Education Project, newsletter, August-September, 1979 to present

Title IX Line, October, 1975, Issue 3 to May, 1978, Issue 12, Periodic publication of the Program for Educational Opportunity

Title IX News, newsletter on sex discrimination and civil rights compliance, November, 1978 to present, Bi-weekley

WEECN--Women's Educational Equity Communications Network, December, 1977 to present

Women in Medical Academia, Winter 1977 to present

Women's Sports, magazine, September, 1979 to present, Monthly

Working Woman, Vol. 1, No. 1, November, 1976. pp. 107

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Again at the Looking Glass--Language Arts Curriculum Materials for Combatting Sex Stereotyping, Feminists Northwest, 1975. pp. 32

Asserting Yourself--A Practical Guide for Positive Change, Sharon Anthony Bower, Beverly A. Potter, 1976. pp. 69

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Beyond Uniculturalism, a NEA Publication, 1976.

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Competence is for Everyone, University of Vermont, Women's Education Equity Act Program--HEW, 1978

1. Different People, Intermediate Level, pp. 22; Intermediate Level Teacher's Ed., pp. 50; Upper Level, pp. 25; Upper Level Teacher's Ed., pp. 54
2. In the Minority, Intermediate Level, pp. 30; Intermediate Level Teacher's Ed., pp. 57; Upper Level, pp. 56; Upper Level Teacher's Ed., pp. 83
3. Male and Female, Intermediate Level, pp. 72; Intermediate Level Teacher's Ed., pp. 110; Upper Level, pp. 86; Upper Level Teacher's Ed., pp. 120
4. Competence In Our Society, Intermediate Level, pp. 11; Intermediate Level Teacher's Ed., pp. 27; Upper Level, pp. 17; Upper Level Teacher's Ed., pp. 33

Gender and Conditions of Learning--Collected Readings
The Rise of Rolag--Videotape Discussion Guide & Transcript
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Conducting a Racism/Sexism Self-Study Within EEO Units or Educational Organizations, Working papers for the training information workshop, Denver, Colorado, Jan. 26-28, 1977. The Resource Center of Sex Roles in Education, the National Foundation for the Improvement of Education, 1977.

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Eliminating Sex Bias in Education--Primary, Women's Studies Department of the Minneapolis Public Schools, 1979.

Eliminating Sex Bias in Education--Intermediate, Women's Studies Department of the Minneapolis Public Schools, 1979.

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Eliminating Sex Bias in Textbooks and Educational Materials, Crystal L. Kofke, 1978. pp. 48

Eliminating Sex Role Stereotyping in Vocational Education--WEEA Training Module--Working copy, The Wisconsin Feminists Project FUND, Inc., Patricia Armstrong, Roberta Gassman, Fredda Merzon, 1977.

Eliminating Sexism in Public Schools--A Workbook for Action, Education Law Center, Inc., 1976. pp. 58

Equal Rights Amendment--A Workshop Guide, National Commission on the observance of International Women's Year.

Evaluation Checklists, Susan Newell, Nov. 1975. pp. 15

Expanding Adolescent Role Expectations--Information, Activities, Resources for Vocational Educators, Community Service Education Department, Cornell University, Ithaca, 1978. pp. 138

Exploring Sex Roles--A Kit for Counselors, Vancouver Status of Women, 1973. pp. 17

Focus on the Future: Future Options/Creative Understanding Through Seeing, Cleveland State University, Women's Educational Equity Act Program, U.S. Department of Health, Education and Welfare 1. Leader's Manual 2. Technical Manual 3. Picture Stimulus Sets

Fortune Telling--A Problem for Girls About Women, Work and Nontraditional Occupations, The Boston YWCA, 1977.

Freedom for Individual Development, WEEA, Madison, 1977. 1) Counseling and Guidance, pp. 126 2) Vocational Education, pp. 72 3) Teaching Methods and Instruction Materials, pp. 89 4) School/Community Relations, pp. 62 5) Trainer's Guide, pp. 56

A Handbook for Workshops on Sex Equality in Education--Information Activities Resources for *Educators *Students *The Community, Mary Ellen Verheyden-Hilliard. pp. 80

Implementing Title IX and Attaining Sex Equity--Administrators, Utah Title IX Equity Workshop, March 3 & 4, 1978

Implementing Title IX and Attaining Sex Equity--For Community Groups, Older Copy, Council of Chief State School Officers, Title IX Equity Workshops Project

Implementing Title IX and Attaining Sex Equity--For Counselors, Council of Chief State School Officers, Title IX Equity Workshops Project

Implementing Title IX and Attaining Sex Equity--Instructional Staff Session, Group Leader Manual, Utah Title IX Equity Workshop, March 3 & 4, 1978

Implementing Title IX and Attaining Sex Equity in Education--Participants Notebook, Materials for Elementary-Secondary School Personnel, 1977. pp. 155

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Promoting Educational Equity Through School Libraries, Arizona State University, Women's Educational Equity Act Program, 1978. Instructor's Guide, pp. 25; Equity Activity Book, pp. 41; Module 1: Assumptions about "Male" and "Female", pp. 26; Module 2: Sexism and Sex-Role Stereotyping in School Materials, pp. 29; Module 3: Sex Fair Instructional Materials, pp. 6; Module 4: Sex Fair Resources for School Libraries, pp. 27; Module 5: Educational Equity in the Libraries, pp. 23

Providing Sex-Fair Education: for Counselors, Nancy A. Scott, University of Colorado, 1978. pp. 62

Providing Sex Fair Education: A Workshop Module for Library Media Specialists, Joan Froede, University of Colorado, 1978. pp. 66

Quality Education is Equal Opportunity Education, Susan W. Newell, 1977 pp. 61

Self-Study Guide to Sexism In Schools, Pennsylvanians for Women's Rights and the Pennsylvania Department of Education, 1977. pp. 64

Sexism in Schools--A Sample Awareness Workshop, Resource Center on Sex Roles in Education

Source Book for Equal Goals in Occupations, Hawaii State Department of Education and Office of the State Director for Vocational Education, Hawaii, 1978. pp. 148

Starting Over: A Workshop for Displaced Homemakers and Others Entering or Re-entering the Job Market, Cheryl Stanocheck Youngs, 1979.

Teenage Pregnancy--A Workshop Guide, National Commission on the observation of International Women's Year, 1976. pp. 51

Thinking and Doing--Overcoming Sex Role Stereotyping in Education, Dorothy Stein. pp. 207

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Vocational Readiness Program, Jeanne Scott, Maureen Rabin

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WEAL Kit: K-12 Elementary and Secondary Education, Women's Equity Action League, Educational and Legal Defense Fund, 1977.

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A Workshop Module for Title IX and Related Presentations, Susan Newell, Chris Burns, Jean G. Dimich, 1976. pp. 45

Project EQUAL

Activity Kits and Games

August, 1980

Project EQUAL
DIVISION OF CONTINUING STUDIES
NORTH DAKOTA STATE UNIVERSITY

Choices: Learning About Sex Roles

A series of activities designed to increase student awareness of sex roles, how these roles are changing, and how expanding role options will benefit males and females. There are two kits, Level A for pre-school and lower elementary grades and Level B for intermediate and junior high students. Included in each kit are ten lesson plans with student activity sheets, posters, and a users guide with background information. Level A: Early Primary, 1. Toys I Like, 2. Things I Like to Do, 3. Baby Pictures, 4. Families, 5. Unfair Advertising, 6. Unfair Language, 7. Solving Problems, 8. Careers, 9. Things Adults Do, 10. When I Grow Up; Level B: Upper Primary and Junior High, 1. Roots, 2, Famous Lives, 3. Sex Role Attitudes, 4. Changing Roles, 5. Traits, 6. Sexist Language, 7. Media, 8. Roles Taught in School, 9. Sexism Hurts, 10. Interdependence, 11. Choices For My Life; A & B have the same posters and user's guide. Directions are clear and easy to follow. The pre-primary and early primary activities are good. All activities should challenge students. However, open ended questions to complete activities are very similar for each activity.

Dreams to Reality

Designed to help students think realistically about the future. The kit consists of a workbook, a teachers' guide, and a set of occupation cards with a woman in that career describing her job on one side and the preparation, qualifications and salary range on the other side. Prepared by the Girl Scouts, the workbook has a variety of activities appropriate for all junior and senior high school students.

Fortune Telling

A program for girls about women, work and nontraditional occupations, developed by the Boston YWCA. The notebook which can be reproduced for each student has puzzles, games, stories, activities and conversations with the Fortune Teller. For junior and senior high girls.

HEAR'S CAREERS

The HEAR'S curriculum is designed to help students explore who they are, the world they will enter upon leaving school, and decision making. The materials are divided into kits appropriate for different grade levels. Primary Learning Unit (grade 4-6), *30 consumable individual student workbooks, "Whatcha Gonna Be?" *1 Teacher's Manual *30 non-consumable individual "Storybooks" containing two original fiction stories, "Everybody Gets Scared Sometimes", and "Dreams Sometimes Have to Wait" *1 cartooned filmstrip/cassette recording, "What Can I Be?" *1 set of 30 slides, "Images"; Intermediate Learning Unit (grades 7-9), *30 consumable individual student workbooks, "Whatcha Gonna Do?", *1 Teacher's Manual *30 non-consumable individual storybooks, "A Couple of Compendious Vignettes or Two Short Stories", containing two original fiction short stories, "What Do You Do At the Hospital, Mom?" and "The Missing Link" *1 set of 48 slides "Images" * 1 simulation card game, "HEAR'S Careers" *30 non-consumable legal rights handbooks, "A Guide for Women: The Law & Employment"; Secondary Learning Unit (grades 10-12), *30 consumable individual student workbooks, "Working It Out"

*1 Teacher's Manual *1 cartooned filmstrip/cassette recording, "The Dreamer" *1 manual keysort system, "Occupational Resource Card System", containing 850 occupations each with 18 occupational variables *30 non-consumable legal right handbooks, "A Guide for Women: The Law & Employment"

Identity Female

A fact-finding course which stresses the value and accomplishments of women without diminishing man's contributions. The course comes as a complete kit. Included is a teacher's guide, 7 cassette tapes, 3 filmstrips with tapes, 2 games, a set of pictures, 37 readings in classroom sets, and spirit masters for exercises, all packaged for easy mailing. The kit can be used as a two week unit or for an hour or two to complement other subjects. The course is divided into 10 modules, each with several exercises. The modules are; a general introduction to women's roles, roles in American society, how conflict solving is related to sex roles, how work is divided in the family unit, history of American women, women's roles in other cultures, the effect culturally determined sex roles have on the individual, how the media affects our self-image, feminist history, contributions and an understanding of the problems that both men and women have as a result of role stereotyping. The filmstrips which come with the course are "Women of the Frontier", "A Fashionable Fable" and "Women Artists--A 700 Year Review". The difficulty level and subject matter makes the kit appropriate for high school classes, however, parts could be used in 7th or 8th grade also.

Myth and Reality Card Swap

44 myths about men and women are matched with reality. The myths are on one set of 5 x 8 cards and the realities are on another set. Students can swap cards until they match their myth to a reality or all the realities can be spread out on a table and the students working as teams try to find the answers to their myths. Also included is a set of answer cards. Excellent for starting a discussion.

Non-Sexist Vocational Card Sort

Helps students explore what characteristics are important to them when choosing a career and what careers match those characteristics. Can be used individually or with a group if each student has a set.

Our Community Helpers Play People

Preschool and Primary grades--Produced by Milton Bradley, 1974. Back and front views with plaster stands.

Picture-Pac Activity on Sexism

10 photos which demonstrate both obvious and subtle examples of sexism. By examining the photographs, students compare their understandings with those of their peers and create a group definition. Also develops group decision-making skills.

Play Scenes Lotto

Kindergarten through 2nd grade. Produced by Milton Bradley, 1975. A full color, multiracial photographer lotto game depicting both girls and boys in active play, free of stereotyped roles. Contains four playing boards with matching cards.

Pro's and Con's--A Game For A Change

Designed to confront issues in a group setting with detached viewpoints from personalities and to insure that both sides of the issue are represented. Students are assigned a particular stance, by card lottery, to take on each issue. The game includes participant activity for observers of the group debating, also.

ROBOT

Played like Old Maid but with illustrations of men and women in the same occupation. The loser ends up with the robot card.

Sex Fairness in Career Guidance

Designed to increase participant's awareness of sex bias and sex fairness in career guidance. The kit includes a book, case studies, and a tape. The book is divided into four chapters: Orientation to Sex Fairness; Recommendation for a Comprehensive Sex-Fair Career Guidance Program; Guidelines and Recommendations for Sex-Fair Use of Career Interest Inventories; and a Resource Guide. The case studies and quizzes can be used with high school students to help them explore their own feelings about what are appropriate careers.

SRA: Sex Discrimination Awareness Program

1 filmstrip and 1 cassette-tape, 1 book Becoming Aware provides in-depth background information, 1 Administrator's Guide, 1 Role-playing Exercises, 2 In-Basket Exercises: Form A & Form B, 2 SRA Opinion Surveys: For Women and For Men and Women. Best for individuals who have employment experiences.

Supersisters

Similar to baseball cards. Information and pictures of famous women.

Self Concept; DUSO Kit--Developing Understanding of Self and Others

This kit contains programs of activities and materials designed to encourage healthy social and emotional development. The basis of the DUSO program is that every child is confronted with emotional and social difficulties and the classroom teacher can help the student learn how to cope with these challenges. The eight themes of the D-2 DUSO program are: self-identity, friendships, responsible interdependency, self-reliance, resourcefulness and purposefulness; competence, emotional stability and responsible choice making. Included in the kit are: a teacher manual, posters, puppets, discussion pictures, discussion guide cards, puppet and role playing cards, career awareness cards and cassettes. 1973. Author, Don Dinkmeyer

TAD--Toward Affective Development

The focus of TAD is on real-life experiences and how these experiences affect a student's pattern of motivation, feeling, understanding, and participation. Students learn to share and communicate with one another and to accept and respect their own and other people's feelings. The units covered in this kit include: reaching in and reaching out; your feelings and mine; working together; me: today and tomorrow; and feeling, thinking and doing. 1974. Authors, Henry Dupont, Oritta Sue Gardner, and David S. Brody

What Ever Happened to Debbie Kraft?

Debbie is an ordinary high school student who must make decisions about her life. As the game is played, the student makes the decision for the situation described and turns to the page indicated based on what was decided. Each decision leads to another. The situations are realistic, the choices, also.

The Ungame

Designed to help players learn how to communicate more effectively. They share thoughts, ideas, and feelings on a variety of subjects. The game comes with three sets of cards--light-hearted, deep understanding, and a set of questions submitted by students. Two to six students can play at one time. The game consists of the cards, dice, and a board and can be played by persons age 5-105.

Project EQUAL

Annotated Audiovisual Resource List

August, 1980

Project EQUAL
DIVISION OF CONTINUING STUDIES
NORTH DAKOTA STATE UNIVERSITY

AUDIOVISUALS

The audiovisuals described in this resource list are especially appropriate to equal opportunity.

Resources which do not have the source indicated are available free of charge from Project EQUAL.

Project EQUAL
Division of Continuing Studies
North Dakota State University
Box 5595, State University Station
Fargo, ND 58105
(701) 237-7015

Films, filmstrips, slide shows and tapes may be borrowed for one week; pictures, posters, educational games, and educational kits may be kept for two weeks.

For films from the State Film Library write or telephone:

North Dakota State Film Library
Division of Independent Study
Box 5036, State University Station
Fargo, ND 58105
(701) 237-8907

Films and filmstrips from Vocational Education can be obtained by contacting:

Nancy Thorndal, Coordinator
Educational Equality, Vocational Education
State Office Building
900 E. Boulevard Ave.
Bismarck, ND 58501
(701) 224-2678

The addresses and telephone numbers of other sources of films on the resource list are:

EPKO
631 NP Avenue
Fargo, ND 58102
(701) 293-9880

Audiovisuals (cont.)

Modern Talking Picture Service
2323 New Hyde Park Rd.
New Hyde Park, NY 11040
(516) 437-6300

North Dakota State Department of Health
Health Programs and Education
State Capitol, 17th Floor
Bismarck, ND 58501
(701) 224-2367

Rape and Abuse Crisis Center
1721 S. University Dr.
Fargo, ND 58103
(701) 293-7273

Tri-College films are available without charge to the faculties of the Tri-College University only (North Dakota State University, Moorhead State University and Concordia).

The key to grade level abbreviations is as follows:

p - primary grades
i - intermediate grades
j - junior high school
s - senior high school
c - college
a - adult audiences

FILMS

Am I Wife, Mother . . . or Me?

j-s-c-a | 31 minutes | color | 1975

A wife and mother in her thirties finds she is losing her identity, so she leaves home for a job. Describes the frustrations of one woman concerning changing roles of women in society.

Available: North Dakota State Film Library $12.50

The American Parade: We the Women

j-s-c-a | 30 minutes | color | 1974

Traces the development of ideas and causes of the women's movement. Shows the accomplishments of such famous women as Sarah and Angelina Grimke, Lucretia Mott, Elizabeth Cady Stanton, Sojourner Truth, Susan B. Anthony and Carrie Chapman Catt through dramatizations of particular events.

Available: North Dakota State Film Library $12.00

American Women: Portraits in Courage

j-s-c-a | 53 minutes, 2 reels | color

The film raises the question "Do women have a history?" and answers it with an affirmative survey of outstanding American women and their contributions; Sybil Ludington, Deborah Sampson, Abigail Adams, Elizabeth Cady Stanton, Susan B. Anthony, Harriet Tubman, Sojourner Truth, Elizabeth Blackwell, Belva Lockwood, Margaret Sanger, Triangle Square Fire, "Mother" Jones, Rosa Parks, and Amelia Earhart.

An Equal Chance Through Title IX

p-j-s-c-a | 15 minutes | color

Girls and boys, K-12, take part in a wide variety of physical education and sports activities. Shows how all children benefit from the physical activity, skill building, competition, and leadership training a good physical education program offers. Explains what Title IX requires in physical education and athletics.

Anything They Want To Be

j-s-c-a | 7 minutes | color | 1974

Explores sex role stereotypes in intellectual and career-oriented activities. Covering both elementary and high school events, the film illustrates two themes: the low level of

Films (cont.)

competence expected of girls in both academic and vocational problem-solving tasks, and the subtle manner in which girls' career aspirations are channeled. Shows how sex bias manifests itself in a crafts class, how one girl's attempt to solve a mechanical problem is thwarted, how the assumption that girls are not competent in science can be expressed, and how career expectations are already sexually biased in kindergarten pupils.

Available: North Dakota State Film Library $3.50

Anything You Want To Be

j-s-c-a 28 minutes color

A fast-paced documentary on men and women in "non-traditional" jobs throughout business and industry, schools, religious institutions, and government. The film is designed to increase awareness of new career options and the changing role of men and women in the work force.

Available: Northwestern Bell free
c/o Epko Audiovisual Center

Bill of Rights In Action: Women's Rights

i-j-s-a 23 minutes color 1974

Dramatizes the events that occur when a girl insists her skill and ability should earn her a place on the boy's swim team. Although the coach and principal back her, league rules prohibit a girl from competing with boys. The rule is challenged in court by the girl's attorney. Both sides are argued under the Civil Rights Act since the film is pre-Title IX. The judge states the constitutional issue, but the viewer is not given the decision.

Available: North Dakota State Film Library $8.00

Breaking Out of the Doll's House

j-s-c-a 32 minutes color 1972

A film adaptation of Henrik Ibsen's 1879 play about Victorian women and values--values which still remain vestigially rooted in our social code. At the play's beginning, Nora is a coy and flighty doll-wife who charms her husband while in turn treating her three children like little dolls. By the last scene she is no longer willing to play her role in this charade. She closes the door on her husband and leaves.

Available: North Dakota State Film Library $13.00

Films (cont.)

Different Folks

i-j-s-c-a 20 minutes color 1975

Glenda Barnum is a veterinarian who produces most of the family income, while her husband, Wally, works at home as an illustrator, and does most of the housework. The children are both assigned household tasks. Matt, the son is beginning to feel uneasy when he compares his family with those of his friends. When his friends tease him, he confronts his father, then in anger rides off on his father's motorcycle to prove his own and his father's masculinity. When his parents find Matt with his friends, all the boys learn that apparent sex roles can be deceiving. Developed as part of the Junior High series Self Incorporated, the film can be used in a variety of classes.

Available: North Dakota State Department of Health free

Does Anybody Need Me Any More?

j-s-c-a 29 minutes color 1975

Connie, a middle aged housewife, and Joe her husband, experience changes in their lives when Connie acts on her needs and looks for a job. Group discussions by Connie and her friends reveal disturbing hidden attitudes about their marital relationships. Joe and Connie reach an understanding and seem willing to respond to each others needs. The film brings out that everyone has a skill, and everyone has emotional needs.

Available: North Dakota State Film Library $11.50

The Fable of He and She

all 11 minutes color 1974

Modern fairy tale, done in colored play-doh animation. The Fable by Eliot Noyes, Jr. gently challenges stereotyped and sexist thinking. The Hardybars hunt for food and build houses. Mushamels cook, decorate, and care for children. One day a disaster splits the island, leaving the two groups on separate islands. After some panic, they learn to do the tasks which were previously taboo. When a reversaquake reunites the island, they work out new ways of living together.

Available: North Dakota State Film Library $3.50

Films (cont.)

Free To Be . . . You and Me, Part I
Friendship and Cooperation

all 16 minutes color MGH-1974

"Investigates the two-way street of interpersonal relationships with friends and sibling . . . conflicts that may arise and the rewards of love and sharing. Stars Marlo Thomas and friends.

Selections are: Helping; Ladies First; Kitchee-Koo; Sisters and Brothers, Brothers and Sisters; Three Wishes; and Check-Out Time."

Available: North Dakota State Film Library $5.57

Free To Be . . . You and Me, Part II
Expectations

all 14 minutes color MGH-1974

"Examines life-goals and social roles from the point of individual fulfillment rather than generalized formulas of acceptability. By means of song, story and skit, Marlo Thomas presents the following selections: Boy Meets Girl; When We Grow Up; Peering Parents; Parents Are People; William's Doll."

Available: North Dakota State Film Library $5.00

Free To Be . . . You and Me, Part III
Independence

all 17 minutes color MGH-1974

"Stars Marlo Thomas and friends. This presentation fosters self-reliance by developing the conviction that one's unique feelings and talents are gifts to be used and never hidden. Selections are: Let's Hear It For Babies; Atlanta; Sun and Moon; Dudley Pippin; It's All Right to Cry."

Free To Choose

j-s-c 16 minutes color 1975

The film encourages choice of work and lifestyle based on interests and skills rather than on traditional male-female roles. Following a desription of how stereotyped ideas of women and men have been challenged in the last century, persons in a variety of jobs are interviewed. A young man with a career in early childhood education, a woman who heads an architectural urban planning division, a homemaker, and a dual career couple who share child care and household responsibilities explain why their choices are best for them.

Films (cont.)

Girls Sports: On The Right Track

j-s-c-a	17 minutes	color	1976

Records the experiences of three high school athletes; a cross country runner, a shot putter, and a long jumper to show the new opportunities available for girls today. A short history of track and field includes footages of Babe Didrikson and Wilma Rudolf, and examines the limitations that were placed on women in the past.

Growing Up Female

c-a	60 minutes 2 reels	B & W	1971

Documentary explores the lives of six women, from 4 to 35, to show how society conditions them to be passive and dependent. Parents, teachers, and the subjects themselves talk about their expectations of what a woman should be. Shows the effect of advertising, pop music and TV in shaping women's definitions of themselves.

Available: Tri-College University #5872

Hey! What About Us?

j-s-c-a	15 minutes	color	1974

Fresh insight into sex role stereotyping in physical activities in schools, including physical education classes, playground games, and boisterous behavior in the classroom. For purposes of comparison, the film begins with four situations in which sex role stereotyping is relatively absent, then depicts a wide range of incidents in which stereotyping often occurs. It considers the exlusion of girls from sports, the reinforcement of the hero ethic in boys, differential teacher treatment of girls and boys on the playground, exclusion of boys from dance, and differential physical interaction of teachers with girls and boys. The first four situations challenge the usual conceptions of "masculinity" and "femininity" by showing children engaged in activities "typical" of the opposite sex: a girl displays competence in football; a boy excels in dance. Most of the events occur in elementary school settings.

Available: North Dakota State Film Library $5.50

Human Image: Masculinity and Femininity

s-c	15 minutes	color	1975

The films poses an open inquiry about how and why male and female roles are changing. There are three story lines; cartoons, a classroom discussion, and a couple who

Films (cont.)

are having problems because of differing expectations of what a husband's role is. There are no facts given to prove or disprove what the people are saying. Most of the opinions support traditional myths about men and women.

Available: Tri-College University #4110

I Is For Important

j-s-c-a 12 minutes color 1974

Focuses on sex role stereotyping in social and emotional expression. Includes sequences depicting sex role biases displayed by teachers in their disciplinary actions and pupil task assignments, resistance by children to role reversal in kindergarten play, anxiety felt by boys over appearing to be "a sissy" before their peers, frustration experienced by boys who attempt to assume a nurturing role or express emotions such as sorrow or tenderness, and the indoctrination of girls with commercial definitions of beauty. The pupils range from kindergarten through eighth grade.

Available: North Dakota State Film Library $4.50

Lucy Covington: Native American Indian

j-s-c-a 16 minutes color 1978

Lucy Covington, a spokesperson for the Colville Indians of northern Washington, leads the struggle to preserve the reservation and keep alive the heritage of her people.

Available: North Dakota State Film Library $6.25

A Man's Place

j-s-c-a 30 minutes color 1979

A Man's Place documents the lives of men who live and/or work in a setting that requires them to expand their conception of the traditional male role. This documentary focuses primarily on 5 men: a homemaker, a nurse, a father raising an infant, a man sharing household responsibilities with a working wife, and lastly, a man in equal partnership with a woman. The film progresses from radical role reversal in the home and on the job to more moderate role expansions.

Mary Kate's War

i-j-s-a 25 minutes color 1975

Mary Katherine Goddard is postmistress of Baltimore and publisher of the Maryland Journal. In 1777 she publishes

Films (cont.)

a satirical letter, which the Baltimore Whig Club take seriously. They threaten her for refusing to reveal the name of its author. Mary Katherine demonstrates courage for upholding the freedom of the press. Her action affirms in practice what in history, is one of the guiding principles of the American Revolution.

Available: North Dakota State Film Library $9.50

Men's Lives

s-c-a 43 minutes color 1975

A journey back to boyhood in the midwest, and a look at the expectations and demands of American life. Its examination of men's socialization and roles is warm and realistic. Two men re-examine the roots of masculinity: sports, possessions, prime breadwinner, competition with the emphasis on winning, proving yourself in adolescence, relationships with women (expected to take lead), sex (pressure to score or lie about it), someone who uses people, and who is unemotional except for anger.

Available: Tri-College University #3960

Mother Teresa of Calcutta

s-c-a 51 minutes color 1971

Mother Teresa, a Catholic nun working in India, who was awarded the 1979 Nobel Peace Prize, is interviewed by Malcolm Muggeridge. We witness one person's way of living for others. She leads a simple personal life in order to share all her time, energy, and financial resources with those in need. Her life is dedicated to providing love, care, and hope to the abandoned in India's slums.

Available: North Dakota State Film Library $16.50

Prejudice - Perceiving and Believing

j-s-c-a 28 minutes color 1977

Uses brief dramatizations to expose the unfairness of prejudging individuals by identifying them with groups. Introduces concept by showing scenes of places and symbols and asking what emotions are felt when the viewer sees them. Then, we see people declare their feelings about others in terms of perceptions about a person's race, religion, ethnic-back, job, or sex, rather than individual worth. Their judgement is based on what people want to perceive rather than what exists in reality. The hazards of referring to people as "they". Examples used are black, Catholics, Jews, American Indians, Puerto Ricans, police, Marines and ending with women. Narrated by Ed Asner. "If identical twins are

Films (cont.)

are different is it conceivable that millions of people of any group are the same?"

Available: North Dakota State Film Library $11.00

Sex Role Development

s-c-a 23 minutes color 1974

What creates the male and female roles? The film takes the stance that there are obvious biological differences between the sexes, but we have formed stereotypical views about men and women that perpetuate their roles generation after generation. After examining some of the major sex role stereotypes and tracing their transmission to children, the film shows people exploring sex free socialization of children.

Available: North Dakota State Film Library $8.75

Sexism, Stereotyping and Hidden Values

s-c-a 24 minutes color

Educators experienced in identifying and dealing with sexism and other forms of unwanted stereotyping explain the sources of hidden values in the school setting and offer means whereby teachers can promote a climate of equal opportunity in their classroom. Approaches and strategies for recognizing and avoiding hidden presumptions and biases are described and demonstrated. Excellent examples of sex-fair teaching.

A Simple Matter of Justice

j-s-c-a 26 minutes color 1978

Starts with the opening of the First National Women's Conference in Houston, November, 1977. Women of all ages and backgrounds are part of the conference and share the belief that women should be equal to men: legally, in opportunities for education, and in career choices and opportunities. Some of the women spoke of discrimination they had personally experienced. The film also presents some of the anti-ERA arguments and explains why they are wrong.

Available: North Dakota State Film Library $10.00

To Be A Man

j-s 14 minutes color 1970

"Interviews form the basis for a study of boyhood, personhood, masculinity, fatherhood, sexuality, and rejection of stereotypes." From the Circle of Life Series.

Available: North Dakota State Film Library $5.50

Films (cont.)

To Be A Woman

j-s 14 minutes color 1970

"Interviews form the basis for a study of girlhood, personhood, femininity, womanliness, motherhood, and sexuality. If feminine is a quality, woman is an achievement." From the Circle of Life Series.

Available: North Dakota State Film Library $5.50

A Token Gesture

c-a 8 minutes color 1975

A satire about how men and women relate at work and at home.

Turning Points

j-s-c-a 34½ minutes color 1979

Joyce, in her 20's, is a single parent on welfare who supports her 3 year old son. Earlene, in her 30's, is an active mother of 3 whose husband is a disabled police officer. Loretta, in her 40's, is a happily married mother of 5 who works nights in a department store. All 3 women are college students...they have all reached turning points in their lives, and each of them has entered college to pursue a professional career. The women narrate their own stories as the film develops. A realistic and intimate portrait of their daily lives at home, college, and work.

Union Maids

s-c-a 48 minutes B & W 1976

Three women in their 60's tell their experience as women working during the 20's and 30's, when people risked their jobs and lives to organize trade unions. They show strength, realism, concern for others, and a sense of humor as they narrate their experiences. Their narrative is intercut with newsreels of labor confrontations. The film describes the problems of employees in general, and of women and blacks in particular.

Available: Tri-College University #4970

We Are Women

j-s-c-a 29 minutes color

The film opens with sexist and traditional comments about women, followed by scenes showing some of the changes that are occurring. Historic, social, and economic restraints that have affected the equality of men and women are examined.

Films (cont.)

Women who enjoy the traditional role are also interviewed, with the film emphasizing the right of the individual to be free to choose their lifestyle. Narrated by Helen Reddy.

When I Grow Up

j-s-c-a 22 minutes color

Shows how male and female students may be treated differently in identical circumstances: principal disciplining students after a fight: math teacher who offers help to students not satisfied with their grade; librarian responding to a student interested in a career as a librarian; career counseling by the counselor. Also includes two examples of sex-fair teaching; a class discussion about insurance, and a student who needs help in auto mechanics.

With Babies and Banners

j-s-c-a 45 minutes color 1978

A powerful portrayal of the development of unions and women's often ignored contributions in this area. The work of the Women's Emergency Brigade (WEB) in the 1937 sit-down strike at General Motors in Flint, Michigan is described by WEB leaders and includes success in defying police lines, setting up extensive food preparation and delivery operations, organizing picket lines and national support. Actual newsreel footage of the strike is used.

Available: North Dakota State Film Library

The Woman's Game

j-s-c-a 30 minutes color

Framed in the context of a board game with squares marked "Equal Pay for Equal Work" and "Go to Law School" the film moves from an unbiased discussion by fourth graders about future career choices to women actually working in non-traditional fields. The women's careers are: truck driver for a logging company, archaeologist, art student and athlete, and an engineer on an ocean project. The films also points out how teaching materials and society's expectations may limit a person's perception of what is possible.

Available: Modern Talking Picture Service free

Films (cont.)

A Woman's Place

j-s-c-a 52 minutes color 1973

"A study of the role of women and how it is changing in American society today. Several women discuss recollections of their formative years and reflect their growing doubts about choices they have made."

Available: North Dakota State Film Library $15.50

Women in Management: Threat or Opportunity?

s-c-a 29 minutes color 1975

Examines the effects of women's changing career patterns on a business organization. Shows how the Weyerhauser Corporation has encouraged all employees to take advantage of and accept equal opportunity in employment. Explains a series of stereotypes and biases which hinder the career advancement. of women.

Available: North Dakota State Film Library $11.50

Women in Sports

s-c-a 28 minutes color 1977

From earliest times there has been prejudice against the physically active woman. Women In Sports explodes the myths about women's lack of strength and endurance. Film shows women taking part in a marathon race with women in sports from ancient amazons to historic and current champion intercut.

Available: Tri-College University #4520

Women of (in) Russia

j-s-c-a 12 minutes color 1969

Scenes from the lives of Russian women, past and present. Shows contrasts: women digging ditches, farming/dancing; style show/brick laying; weighing eggs and picking fruit/ ballet; shoveling snow/sledding; amusement park rides/driving machinery. No narration.

North Dakota State Film Library $3.95

Films (cont.)

Young Women in Sports

i-j-s-c-a 15½ minutes color

Young Women in Sports focuses on 4 exciting young athletes and the ways they have benefited from their participation in sports. It explores their feelings about strength, about competition, about themselves as women and as athletes. Each young woman is seen doing the work of her sport, training by herself or with her coach. The drama of competition is seen as an ultimate effort, the result of concentrated training and preparation and satisfying for itself far beyond winning or losing.

FILMSTRIPS

American Man: Tradition and Change

j-s-c — 2 - 10 minute filmstrips and cassettes — 1976

Part I - "Traditions in Question" describes how men are trained to be strong, silent, unemotional and independent; and how men are just as restricted by stereotypes as women are.

Part II - "Living With Change" - When women change, men must change too. How different boys and men reacted to losing in competitive situations to females, their wife earning more, and sharing child care.

Available: Nancy Thorndal, Educational Equity
State Board of Vocational Education

American Woman: New Opportunities

j-s-c — 2 - 12 minute filmstrips and cassettes — 1976

Part I - "Who Am I" describes why women had almost no choices in the past, and how that is changing. Emphasizes importance of knowing possibilities.

Part II - "Who Can You Be" - Three women, a divorcee with six children, a president of a large company, and an executive from a small southern town talk about their childhood, their career choices, and current jobs. "Don't get stuck doing something you don't want to do because you didn't even dream of doing something else."

Available: Nancy Thorndal, Educational Equity
State Board of Vocational Education

Identifying Racism in Children's Books

s-c-a — 1 filmstrip and 1 cassette-tape

Describes what makes a children's book racist and gives examples from classic and contemporary stories.

Identifying Sexism in Children's Books

s-c-a — 1 filmstrip and 1 cassette-tape

Explains how girls are taught to accept second class roles in life by children's stories. Boys are also stereotyped in most children's literature. Examples from classic and current books are used to illustrate the narrow roles most books present.

Filmstrips (cont.)

The Labels and Reinforcement of Sex Role Stereotyping

j-s-c-a	2 filmstrips and cassettes	color	1973

A very basic introduction to sex role stereotyping with suggestions on how to widen children's options.

Part I - Labels: Femininity and Masculinity
Explains how society not anatomy limits individual development

Part II - The Reinforcement: Home, school, community sex role stereotyping begins early in life with parents, toys, and TV. Too frequently schools through teachers' behavior, texts, sports, counselors and curriculum reinforce limited expectations. Suggestions are given on ways to widen children's options.

Male and Female Roles

j-s-c-a	6 filmstrips and 6 cassette tapes approximately 10 minutes each	1975

The goal of this series is to challenge students to analyze how and why traditional rigid sex roles are being replaced by more flexible roles. Explores sex roles in their historic, contemporary, and futuristic perspectives. Helps students clarify their own values on the subject.

Part I - "The Stereotypes" - Explores the concept of stereotypes and roles.

Part II - "How Stereotypes Evolved"

Part III - "How They Are Learned" - socialization and environment

Part IV - "Emerging Dissatisfactions" - how women and men are harmed by current stereotyping

Part V - "New Perspectives"

Part IV - "How Aware Are You?" - Can be used as a pre-test or post-test to encourage students to examine their own values.

Available: Nancy Thorndal, Educational Equity
Vocational Education.

Masculinity

j-s-c-a	4 filmstrips and 3 cassettes 50 minutes	color	1974

Part I - "What Is A Man?" Explains that differences in behavior between males and females are learned and how different cultures reinforce different definitions of masculinity.

Filmstrips (cont.)

Part II - "Masculine or Feminine" - 36 images of objects which the viewer is asked to identify as masculine or feminine. No narration.

Part III - "The Masculine Image" - The historical image of masculinity and its relationship to the type of society we have, is examined.

Part IV - "What Makes A Man?" A man examines his life and decides he has let others define who he is, rather than following his own interests.

Title IX and The Schools

j-s-a	1 filmstrip and 1 cassette-tape	1976

A very short cartoon style introduction to Title IX.

Title IX: Implementing the Regulation

s-c-a	1 filmstrip and 1 cassette-tape	1976

Explains why Title IX was passed and what is required in the areas of procedures, admissions, treatment of students, and employment. A non-stimulating discussion of the regulations.

Yes Baby, She's My Sir

j-s-c-a	2 filmstrips and 2 cassette-tapes	1978

Explores the world of language and its impact on people's lives.

Part I - "Who is 'Man'" discusses the generic use of "mankind," "he," "him"; how women are not considered persons under law; and the original meaning of "man".

Part II - "A 'Woman' Is" explores words about women that are used to humiliate and dehumanize; how women's and men's behavior is seen and expressed differently, and the way women speak.

Notable Women of the United States

j-s-c-a	2 filmstrips and 2 cassettes 26 minutes	1978

Acknowledges outstanding women in various fields; their contributions to knowledge and society.

Part I - The beginnings: A few of the women acknowledged are Elizabeth Blackwell, Susan B. Anthony, Harriet Tubman, Harriet Beecher Stowe, Clara Barton and Helen Keller

Filmstrips (cont.)

Part II - The later years - mentions Eleanor Roosevelt, Marion Anderson, Margaret Mead, Pearl Buch, Georgia O'Keefe, Margaret Chase Smith, Billie Jean King, Shirley Chisholm, Bella Abzug, Gloria Steinem and Betty Freidan to name a few.

Slide Sets (cont.)

both males and females affects children. Content, language, and illustrations are examined. Concludes with positive portraits of women.

Man and Woman: Myths and Stereotypes

s-c-a 160 slides in color 1975
2 carousel cartridges
2 cassette-tapes and
2 33 1/3 rpm records
36 minutes

Examines the ways men and women throughout history have regarded themselves and each other. Explores various methods of breaking down these stereotypes and dealing with people as individuals. Commentary includes excerpts of literature and music.

Part I: The main problem caused by artificial roles is that they negatively affect relationships.

Part II: Throughout history, myths and stereotypes have hindered the development of positive self images for both men and women. Awareness of self is the first step toward meaningful relationships.

Prairie Women: A Legacy

s-c-a slide and tape show 1978

Nine women who lived their lives in the Red River Valley were interviewed in their homes. Although they didn't think others would be interested in their "ordinary" lives, they shared their experiences as young women, wives and mothers, and women on their own, with Laurie and Linda Hanson. Among those interviewed were the three Thortvedt sisters, Tessis and Vivian Murphy, Ida Mae Larson, Katie Hilde, and Ann Hammett. Beautiful photography highlights the interesting narrative.

Available: Laurie Hanson
Clay County Historical Society
Moorhead, MN 56560
(218) 233-4604

Currently requires experienced person to run equipment. Trying to get it converted to videotape.

Sexual Assault: A Statewide problem

s-c-a 30 minutes

A slide tape presentation covering many areas of concern (statistics, medical, legal, myths and prevention). Developed by Minnesota Program for Victims of Sexual Assault, but applicable to North Dakota as well.

Available: Rape and Abuse Crisis Center 203 $10.00

Slide Sets (cont.)

The Story of "O": On Being Different

s-c-a slide and tape show 1979

Explores the consequences of being different. Many of the problems of women and third world people are greater because they are a small minority in their work group. Using abstract symbols, Dr. Kanter provides insights into the impact of relative numbers on people's performance in work groups. Everyone can identify with the discomfort and uncertainty of being one of a few among the many.

Available: Eileen Hume $10.00
Human Relations Director
Moorhead State University
Moorhead, MN 56560
(218) 236-2171

Synchronized carousel/tape recorder is needed.

Un-Role-Ing

j-s-c-a 15 minutes

Creates an awareness that men and women are socialized into stereotyped roles by recognizing how roles are reinforced from birth by family, friends, literature, TV and movies and examining how masculine and feminine attitudes are learned and how they restrict our unique individuality.

Synchronized carousel/tape recorder is needed.

VIDEOTAPES

Born Free

s-c-a 30 minutes color

Interviews with several people and how they view what they do, limitations placed on them by stereotyping, and what they have had to overcome to pursue the career of their choice. A general introduction to the Born Free series. A great deal of information.

An Essay on Sexism

s-c-a 60 minutes color 1976
3/4" videotape

An overview of what sexism is, how the stereotypical roles developed, how they are taught to children, and the damaging effects of sex discrimination and stereotyping. A wide variety of people are interviewed, sharing their experiences and knowledge.

Available: Eileen Hume
Human Relations Director
Moorhead State University
Moorhead, MN 56560
(218) 236-2171

Free Space

s-c-a 60 minutes F_6

General presentation of sexual assault from medical, law enforcement, legal and prevention points of view using local professionals.

Available: Rape and Abuse Crisis Center $10.00

For Better or Worse

s-c-a 60 minutes F_3

Good overall look at the problem of domestic violence.

Available: Rape and Abuse Crisis Center $15.00

She/He Shall Overcome

s-c-a 60 minutes color 1977
3/4" videotape

Focuses on sexism; examines women and their need for personal and professional growth above and beyond traditional expectations; discusses the way men are restricted through role

Videotapes (cont.)

stereotypes; and shows through "living sculptures" how marriage relationships often fail and how they can work.

Available: Office of Women's Programs — Rental -- $10.00
University of North Dakota — 1 day preview 5.00
Box 51 — Purchase - 75.00
Grand Forks, ND 58202
(701) 777-4300

WBGU - TV
Bowling Green State University
Bowling Green, Ohio 43403

Strategies to Counteract Sex Role Stereotyping in Elementary Schools

c-a 30 minutes color

Explains how children come to school already programmed, but it is possible to unprogram them. Ideas and strategies for primary teachers to use in their classroom.

RECORDS

Free To Be . . . You and Me

p-i-j 33 1/3 rpm record

By Marlo Thomas and Friends

Songs for all ages. Encourages children to express their feelings and broadens possible career choices. These are the songs the TV special and films by the same name are based on. There is also an activity book Free To Be . . . You and Me.

CASSETTE-TAPES

Building A Sex-Stereotyped-Free Career Education Program

c-a 2 sides of tape
30 minutes each

Part I - Stereotyping: Causes/Effects/Cures

Part II - Case Study: Project Equality, Seattle Washington

Choices: Abigail Adams

i-j-s 30 minute tape 1977

From The Spider's Web, children's story hour. Interesting story, very well done. Gives a little of historical background. Focuses on women and decision making.

Choices: Anne Hutchinson, Mary Dyer

i-j-s 2 sides 1977
30 minutes each

From The Spider's Web, children's story hour. Anne Hutchinson is on one side of the tape, Mary Dyer on other. Interesting stories, very well done. Focuses on women and decision making, but includes historical background.

Equality in Science: Formula for Changing Sex Bias

s-c-a 35 minute tape 1978

A program on sex stereotyping and its effect on science and science education. Designed to be used individually or with a group, it also has 4 transparency masters, 3 handouts, and a bibliography. Subjects included are stereotyping, subtle biases, science related occupations, and intellectual sex differences. Produced by the Project on Sex Stereotyping in Education.

Cassette-tapes (cont.)

Exercising Your Rights: Eliminating Sex Bias in Physical Education

j-s-c-a 25 minute tape 1978

A program on sex stereotyping and its effect on physical education. Designed to be used individually or with a group, it also has 5 transparency masters, 3 handouts, and a bibliography. Subjects covered include stereotyping, myths and realities about females in athletics; physical sex differences, Title IX and suggestions for providing equal opportunity in physical education. Produced by the Project on Sex Stereotyping in Education.

Girl, Boy or Person: Beyond Sex Differences

s-c-a 25 minute tape 1978

A program on sex differences and some of their possible causes. Designed to be used individually or with a group, it also has 6 transparency masters, 3 handouts, and a bibliography. Subjects include: sex differences, myth and reality; biological sex differences, prenatal, childhood, and adolescence; intellectual sex differences, childhood and adolescence; and theories of causation of sex differences. Produced by the Project on Sex Stereotyping in Education.

Implications of Title IX

s-c-a 60 minute tape 1975

Tape of a talk, and response to questions by Gwendolyn Gregory. Very basic Title IX information. Produced by American Association of School Administrators.

Interview with Agnes Geelan

c-a 30 minute tape 1978

Ms. Geelan discusses women in politics in North Dakota, both past and present. She is also the author of a book about Gov. Langer. Taped during a class, it is difficult to understand for the first few minutes, then is clear.

Options in Radio: Physical Education Part I -- Title IX and Sports

s-c-a 60 minute tape 1977

Produced by National Public Radio

cassette-tapes (cont.)

Options in Radio: Physical Education Part II -- The New Physical Education

s-c-a 60 minute tape 1977

Interviews with students and educators, discussing what physical education can be and what it still is in some towns (the pressures to stay in sports and to win). Produced by National Public Radio.

Present But Not Accounted For: Women in Educational History

s-c-a 25 minute tape 1978

A program on women in educational history. Designed to be used individually or with a group, it also has 6 transparency masters, 2 handouts, and a bibliography. Subjects included are: why women are underrepresented in educational leadership, women leaders in education, and an overview of events affecting women. Produced by the Project on Sex Stereotyping in Education.

Reading, Writing, and Stereotyping

j-s-c-a 25 minute tape 1978

A program on sex stereotyping and its effect of language arts. Designed to be used individually or with a group, it also has 4 transparency masters, 4 handouts, and a bibliography. Subjects include evaluations of current children's books, and guidelines for evaluating.

Regional NOW Conference

5 - 60 minute tapes 1980

Includes: Minority Participation in NOW, Marcia Niemann; Sonia Johnson's Banquet Speed, Sonia Johnson; Equal Rights Amendment, Sonia Johnson; Feminism In Rural America, Marianne Buesihoff; The Future of Feminism, Charlotte Bunch

Sex Stereotyping in Math Doesn't Add Up

j-s-c-a 25 minute tape 1978

A program on sex stereotyping and its effect on math education. Designed to be used individually or with a group, it has 4 transparency masters, 2 handouts, and a bibliography. Subjects covered include stereotyping, sample math problems, sex differences in math skills, and math courses and job choices. Produced by the Project on Sex Stereotyping in Education

Cassette-tapes (cont.)

We the People: Sex Bias in American History

j-s-c-a 30 minute tape 1978

A program on sex stereotyping and its effect on social studies. Designed to be used individually or with a group, it also has 6 transparencies masters, 4 handouts, and a bibliography. Subjects covered include stereotyping, women in the workforce, women in American history, a textbook evaluation, and suggestions for further classroom activities. Produced by the Project on Sex Stereotyping in Education.

PICTURES

The Feminist Revolution: A Recapitulation of its History

226 11 x 14" pictures which attempt to show how and why many of the social injustices against women still prevail. Although gains in education and legal equality have been made, barriers still remain. A pictorial history of the struggle for equality. Teaching guide included.

Men In the Nurturing Roles

8½ x 11" photos showing men in nurturing roles. Also includes larger 4 picture poster.

People at Work: A Non-Sexist Approach

24 8 x 11" pictures of real people working at a variety of jobs. Many show non-traditional roles. For an unbiased, non-sexist approach to the community, early career education, and a better understanding of the world around us. Complete teaching guide.

Pictures of Women of the 19th and 20th Century

Pictures and biographies of 40 women, mounted in a looseleaf notebook. Many of the women shown do not appear in traditional history books, although they made valuable contributions in a variety of fields. Mounted so individual histories can be removed and passed around or put on the bulletin board.

Pioneers in A Man's World

2 sets, 20 11 x 14" pictures each. One set showing women such as judges and Nobel Prize winners, the other showing women in blue collar jobs. The pictures all appeared in newspapers, and the individuals are identified by name. Teaching guide included.

POSTERS

The Average Homemaker is Not a Woman with 2.5 Kids and a House in the Suburbs

Future Homemakers of America

6 pictures to backup title and information.

Equal Employment Opportunity

Department of Health, Education and Welfare

"Regardless of your race or sex you have a legal right to equal opportunity." Pictures of people in a variety of jobs surrounds the printing.

Federal Laws and Regulations Concerning Sex Discrimination in Educational Institutions

Project on the Status and Education of Women 1977

Our World Is Changing

Department of Health, Education and Welfare

Shows men and women in a variety of jobs. Multi-cultural. Asks "Have You Decided?" and "Are You Prepared?"

Race and Sex Discrimination in Educational Institutions
Federal Laws and Regulations

Department of Health, Education and Welfare

Recognizing Sexism in Your School

National Foundation for Improvement of Education

Pictures and questions.

What's Wrong With These Pictures--Nothing

Department of Health, Education and Welfare

Mainly pictures, a few facts. People in a variety of jobs.

When "Crusher" Talks, You Listen

Future Homemakers of America

"Crusher" is an apron, explaining why everyone is a homemaker.

Posters (cont.)

When I Fall In Love It Will Be Forever . . .

Spare Rib, London, England

"2 kids. . .a boy. . .a girl. . .and maybe a part-time job in an office" Contrasts reality with the dream in pictures and fact. Asks to "join the fight for" equal opportunity in a variety of areas.

Support Yourself

Points out the reality of pay per hour related to traditional and non-traditional jobs now available to women.

Other filmstrips, tapes and posters are part of the educational kits.

EXPANDING OPPORTUNITIES

through Educational Equity in Vocational Education

032541

North Dakota State Board
For Vocational Education

QUESTIONS AND ANSWERS ABOUT EDUCATIONAL EQUITY

Q. What is educational equity?

A. Educational equity in vocational educational programs will assure equal educational opportunities to all students regardless of their sex. Sex role stereotyping and sex bias were characteristic of vocational programs in the past.

Q. What is sex role stereotyping and sex bias?

A. Sex role stereotyping includes assuming that all males and all females are alike in certain ways. It also includes attributing behaviors, abilities, interests, roles, and values of a person or group of persons on the basis of sex. Sex bias is the assumption or belief that men and women are and should be different (often unconsciously) not only physically, but also in tastes, abilities, interests, occupations, and personalities. Sex bias also includes behavior resulting from the assumption that one sex is superior to the other.

Q. Why do we need to worry about educational equity in vocational programs?

A. We need to help students respond to the expanded opportunities available to them. Concern with educational equity in vocational education directs attention to the attitudes and values affecting the lives of students. Historically, values and attitudes have presented barriers, however, *changed* values and attitudes can expand opportunities for success in the world of work, parenting, human relationships, and community involvement.

Q. What can be done if sex bias exists?

A. The question of the existence of sex bias is not the issue; the problem at hand is how to coordinate activities which expand role options and remove barriers in occupational choices.

Q. How can these activities be coordinated?

A. Information and encouragement from the guidance counselor is a key component in expanding role options. Encouragement and support to students considering or participating in nontraditional programs will help remove barriers in occupational choice.

Q. What can the school system do to promote sex equity?

A. (1) Conduct an ongoing awareness program for teachers, counselors, and administrators about the issue of sex bias in education.

(2) Promote open vocational enrollments through orientation programs and career days for students and open houses for parents.

(3) Advertise the opportunities for students through posters, bulletin boards, and newspaper articles.

(4) Inform parents and community leaders about opportunities that exist in your school for boys and girls.

THE LAW

"No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any educational program or activity receiving federal financial assistance."

Educational Amendments of 1972, Title IX

Each state will furnish equal educational opportunities in vocational education to persons of both sexes.

Title II of the 1976 Education Amendments, P.L. 94-482

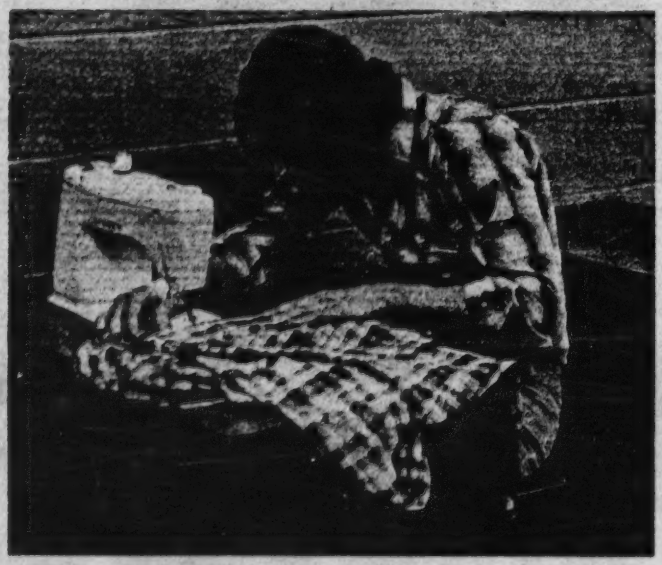
SERVICES

A full-time person is available to assist in problems related to bringing about educational equity including:

- Conducting workshops and in-service training sessions
- Disseminating resource materials, films, etc. through a free loan curriculum library
- Reviewing and revising materials for sex fairness
- Interpreting federal and state non-discrimination laws relevant to occupational education
- Explaining the Title IX complaint process
- Disseminating information on grants available to LEA's which support programs/projects which are directed towards overcoming sex-role stereotyping and sex bias.

For further information, contact:

Educational Equality Coordinator
North Dakota State Board for
Vocational Education
State Capitol Building
Bismarck, ND 58505
(701) 224-2678



FACTS

Nine out of ten girls will work outside the home at some time in their lives.[1]

Women represent 41% of the total American labor force.[1]

Fifty-five percent of school age children have working mothers.[2]

The average woman works 23 years at a paying job.[1]

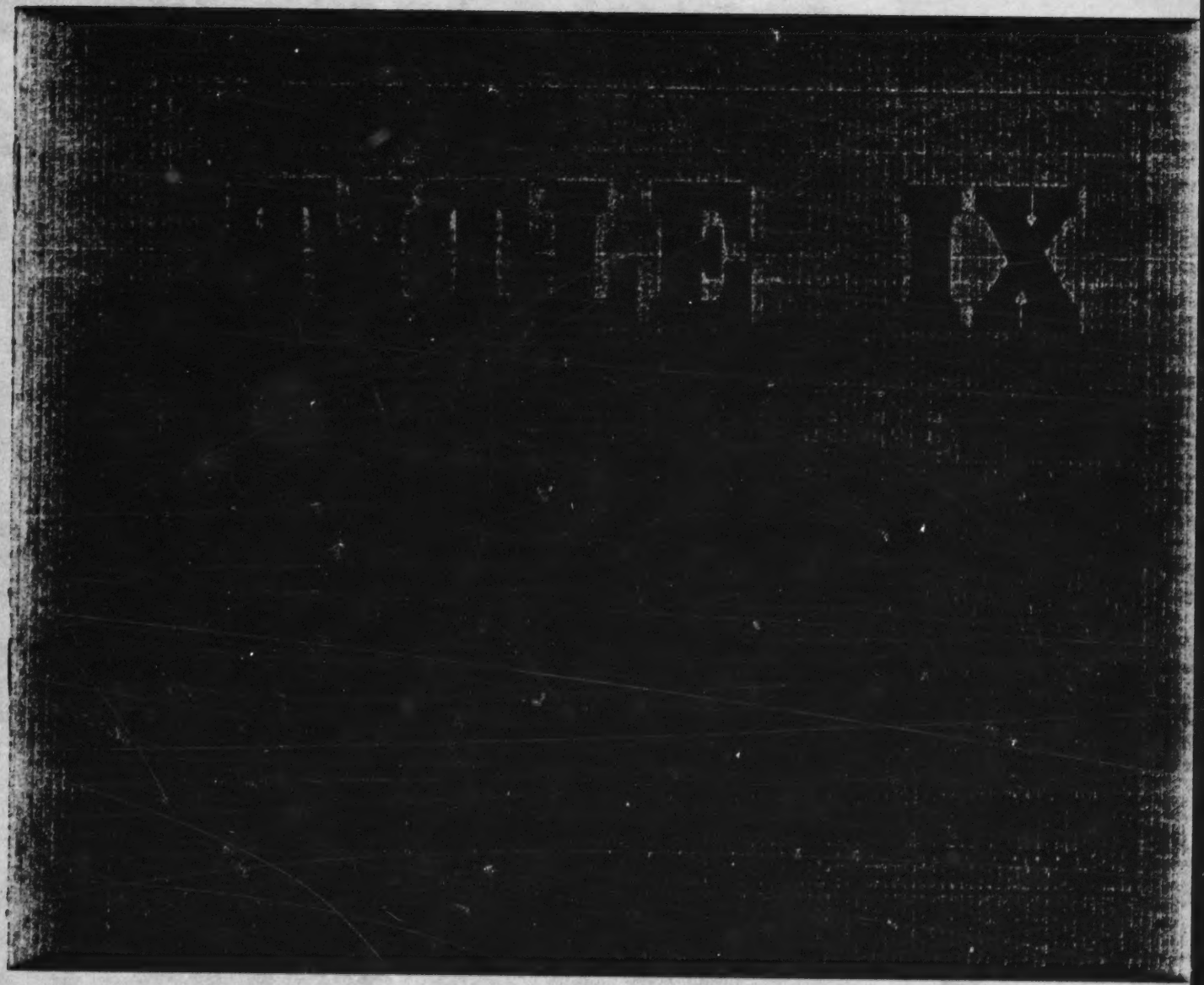
Of employed mothers, 60% are heads of households and 39% work because their families cannot survive on one income.[3]

The life expectancy for American men is 8 years shorter than for women.[4]

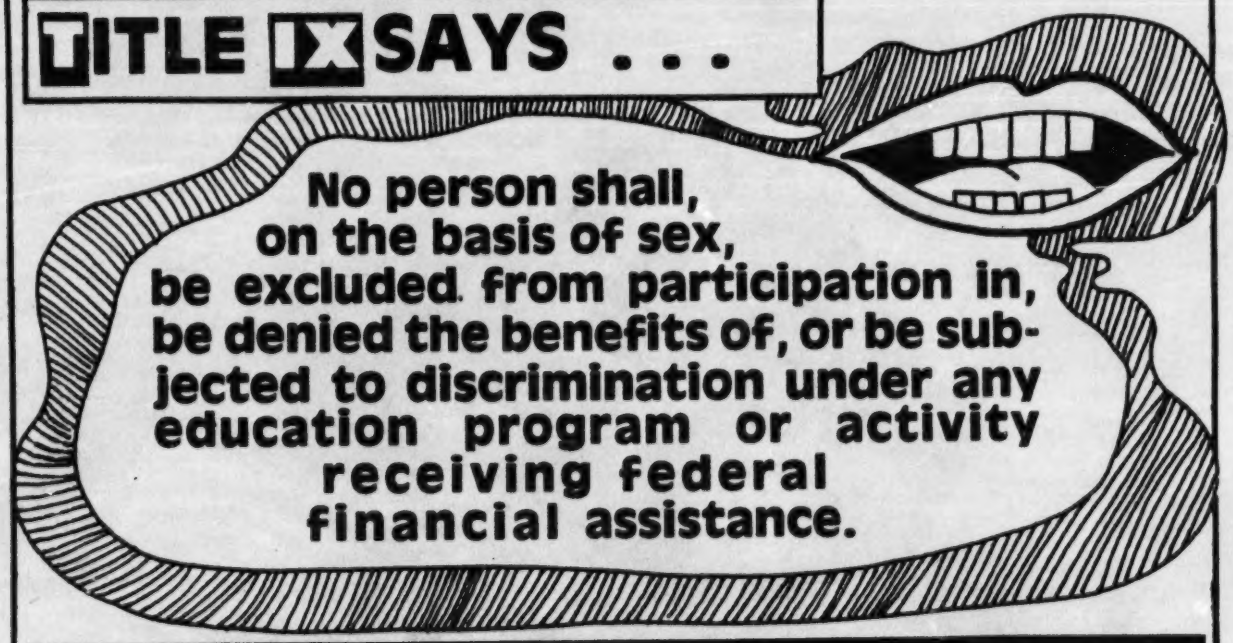
"Only 40% of jobs available in the U.S. today enable a man to support a family."[5]

REFERENCES

1. "Women's Employment," **Comment**, September, 1978
2. "Women at Work; Is Discrimination Real" Phillip Strum, **Graduate Woman**, March, 1981
3. "We Are Women"
4. U.S. Department of Commerce, Census Bureau, Statistical Abstract
5. Quote from Professor Eli Ginzberg, Chairman of the National Commission For Manpower Policy



TITLE IX SAYS . . .

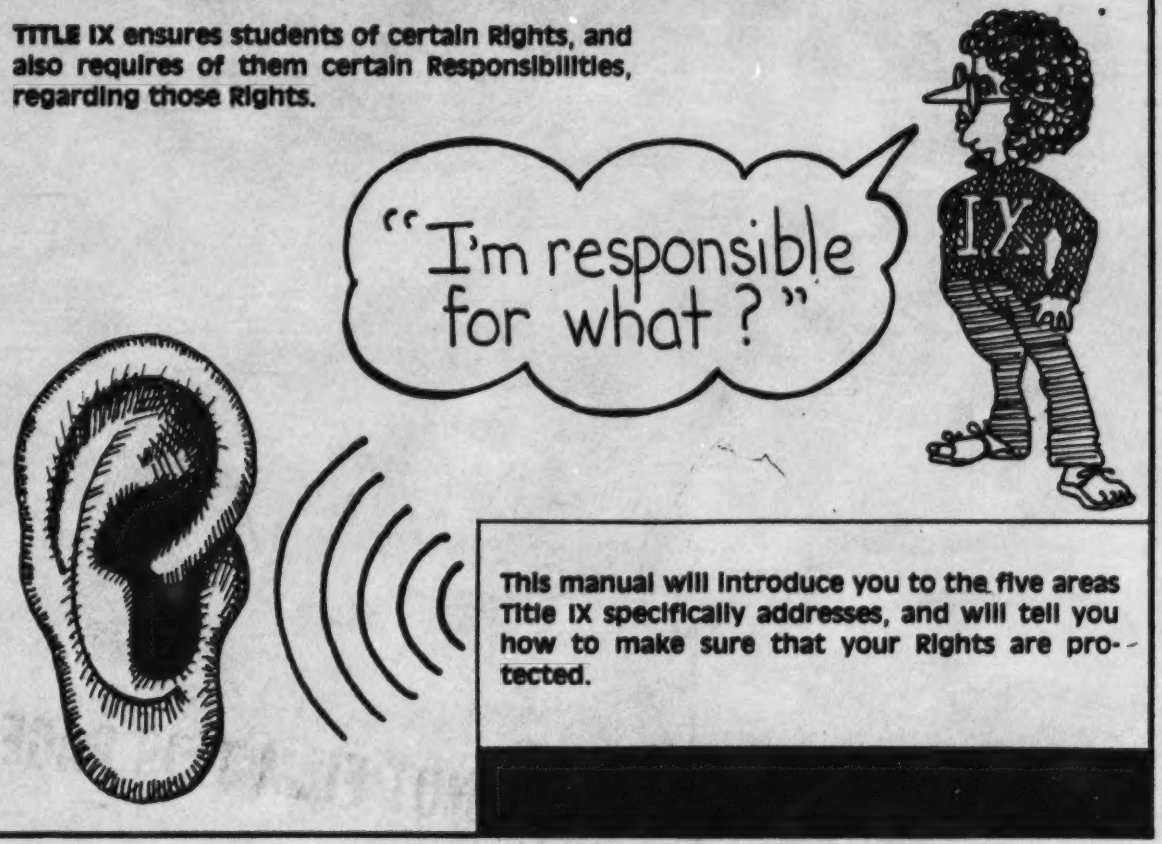

No person shall,
on the basis of sex,
be excluded from participation in,
be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance.

Because of this federal law, passed in 1972, many things have changed for young men and women in North Dakota schools. **OPPORTUNITIES** to explore non-traditional paths of learning have been opened. **PARTICIPATION** in and funding for sports and other activities is more balanced. **EQUALITY** of opportunity is the rule of the land, and if equality seems to be missing, then there are procedures and people who can be used to get it.

1

"BOTH SEXES ARE GRANTED FAIR TREATMENT BY LAW!"

TITLE IX ensures students of certain Rights, and also requires of them certain Responsibilities, regarding those Rights.



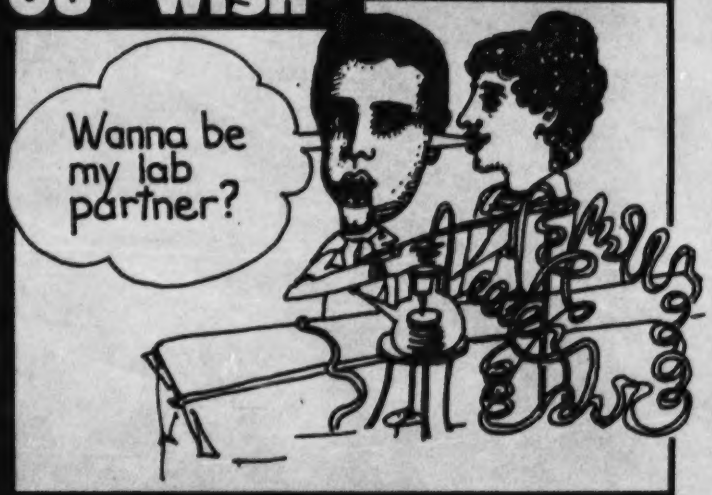
This manual will introduce you to the five areas Title IX specifically addresses, and will tell you how to make sure that your Rights are protected.

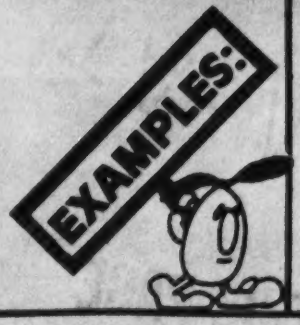
"THE RIGHT TO TAKE ANY CLASS YOU WISH"

You can enroll in any class.

Prerequisites may be established for specific classes if they apply equally to the entire school body.

Title IX protects your right to be treated equally in these classes.





You should get the same assignments, activities, use of material & equipment. Grading standards & completion standards would be the same for all.

Home-ec. Voc-ed Phy-ed advanced courses etc.

"THE RIGHT TO COEDUCATIONAL CLASSES!"

Title IX provides that all classes must allow boys and girls to be in the same class. There are a few specific exceptions to the rule.

Rights? Sounds Serious!
I like the idea myself.
I hope I'm ready for this.
I heard my mom say so.
Does this have something to do with social relations?
There are Exceptions:
Is it natural?

EXCEPTIONS:

Girls and boys may be separated...

- *during parts of a class dealing with human sexuality
- *during parts of a gym class involving bodily contact
- *when parts of a gym class are grouped by (proven) ability, resulting in only boys or girls being in such groups
- *when students in music classes are grouped by vocal range.

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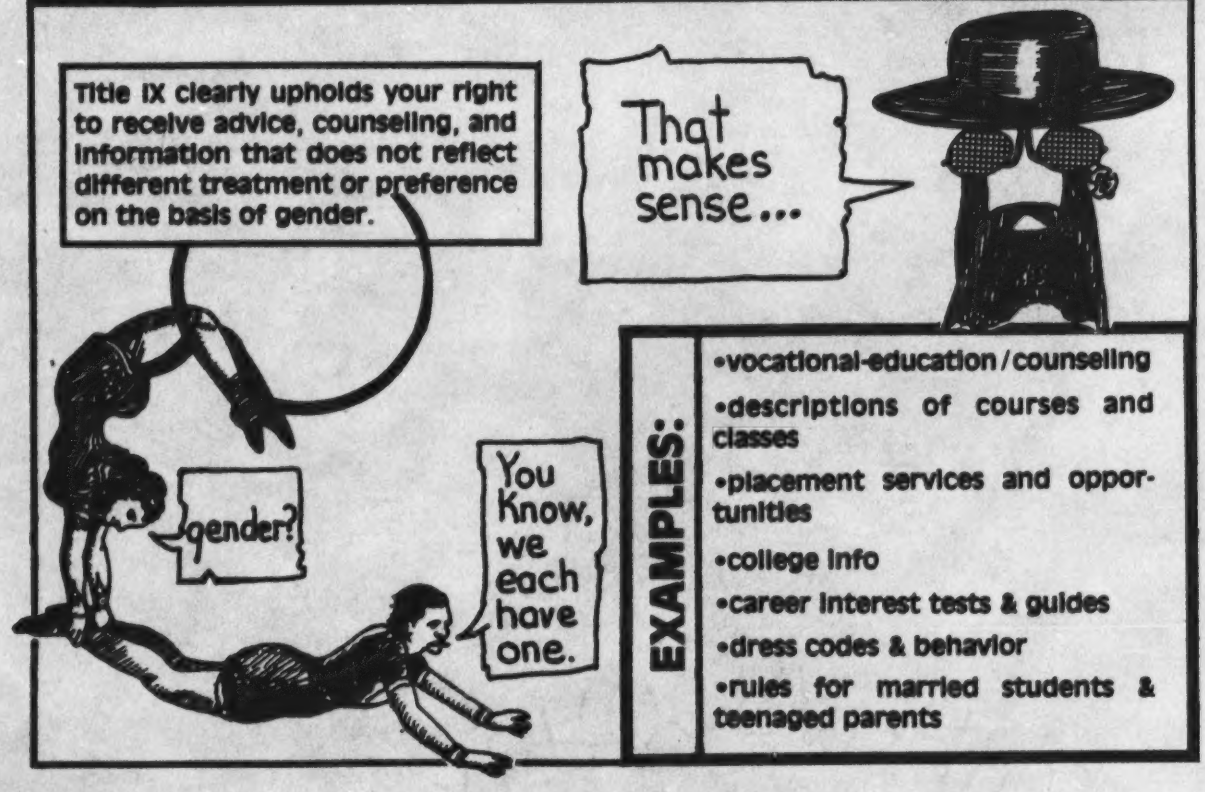
"THE RIGHT TO EQUAL COUNSELING, TESTING AND PLACEMENT SERVICES"


Title IX clearly upholds your right to receive advice, counseling, and information that does not reflect different treatment or preference on the basis of gender.
That makes sense...
gender?
You know, we each have one.

EXAMPLES:

- •vocational-education / counseling
- •descriptions of courses and classes
- •placement services and opportunities
- •college info
- •career interest tests & guides
- •dress codes & behavior
- •rules for married students & teenaged parents

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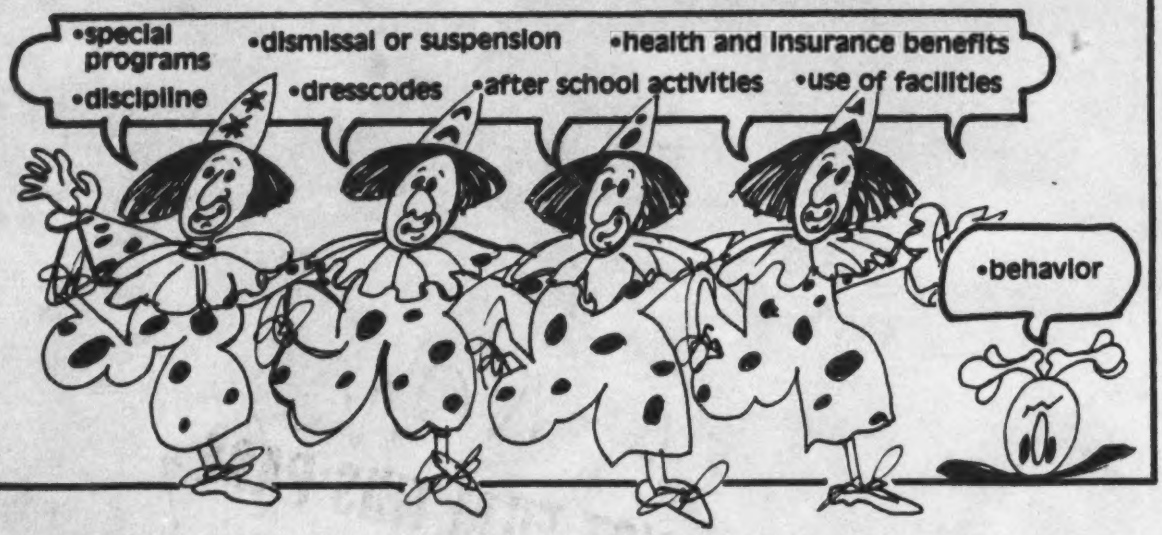
"THE RIGHT TO BE TREATED EQUALLY"

Under Title IX, all students must be treated the same. This means that there can be no different rules, practices, or policies for students on the basis of gender. Title IX does protect the privacy of students by providing for separate, comparable locker rooms and toilet facilities.

EXAMPLES:



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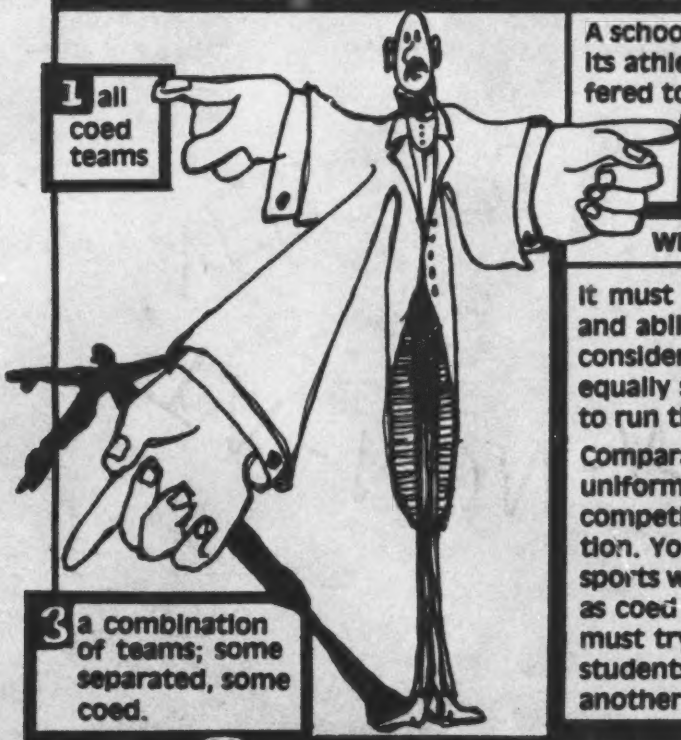
"THE RIGHT TO PARTICIPATE FULLY IN ATHLETICS - INTRAMURAL PROGRAMS AND CLUB SPORTS"



A school has three choices about how it will run its athletic program and what sports will be offered to students.

WHAT EVER CHOICE THE SCHOOL MAKES . .

It must follow Title IX's rule that the interests and abilities of all students must be taken into consideration. Both boys and girls must be equally served, regardless of the choice of how to run the programs.

Comparable funding, athletic equipment and uniforms, eligibility, scheduling of practices and competitions, etc. must be taken into consideration. Your school has the right to decide which sports will be offered for girls only, boys only, or as coed activities . . . In making the decision, it must try to serve the interests and needs of all students, and not favor one gender over another.

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TITLE IX COORDINATOR

If you think there is any sex discrimination in your school, Title IX gives you the right to say so by filing a grievance and getting an answer to it.

This law also requires the school district to have a TITLE IX COORDINATOR: a person in charge of making certain your rights under Title IX have not been violated. Talk to your TITLE IX COORDINATOR if you think there is sex discrimination in your school; this person can give you additional information about the law and your rights as a student under TITLE IX.

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YOUR TITLE IX COORDINATOR

The TITLE IX COORDINATOR can give you a copy of the grievance procedure which every school is required to have.

When you file a grievance, your case must be heard and you must receive a response to it.
Follow the procedure carefully.
Help!

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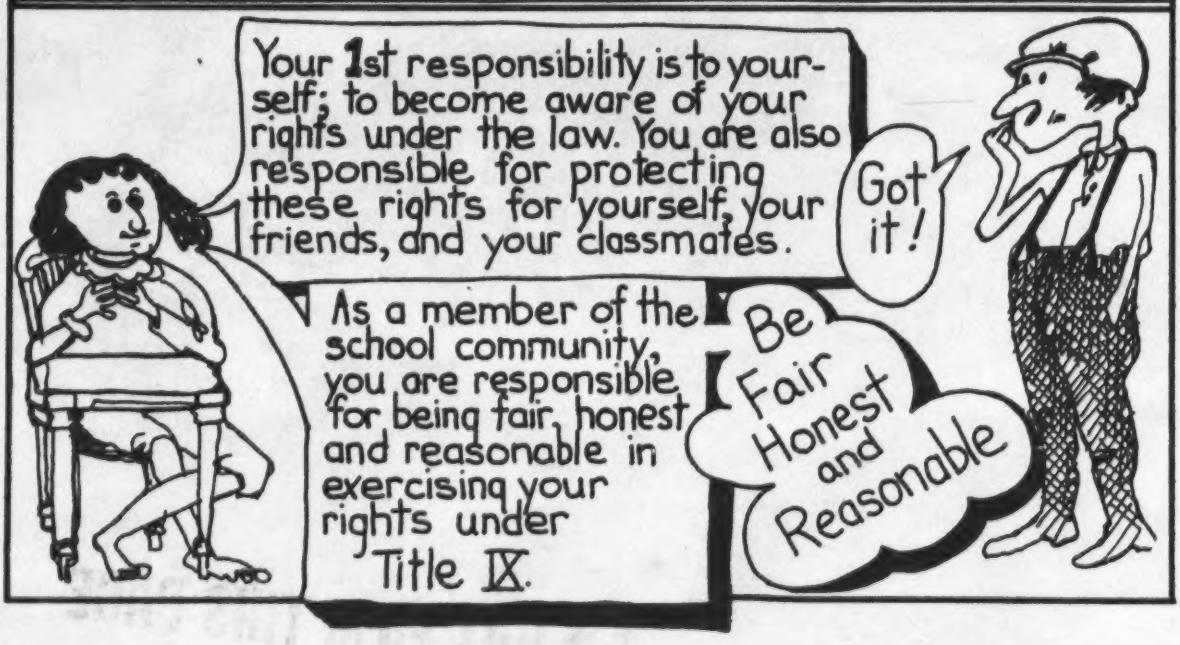
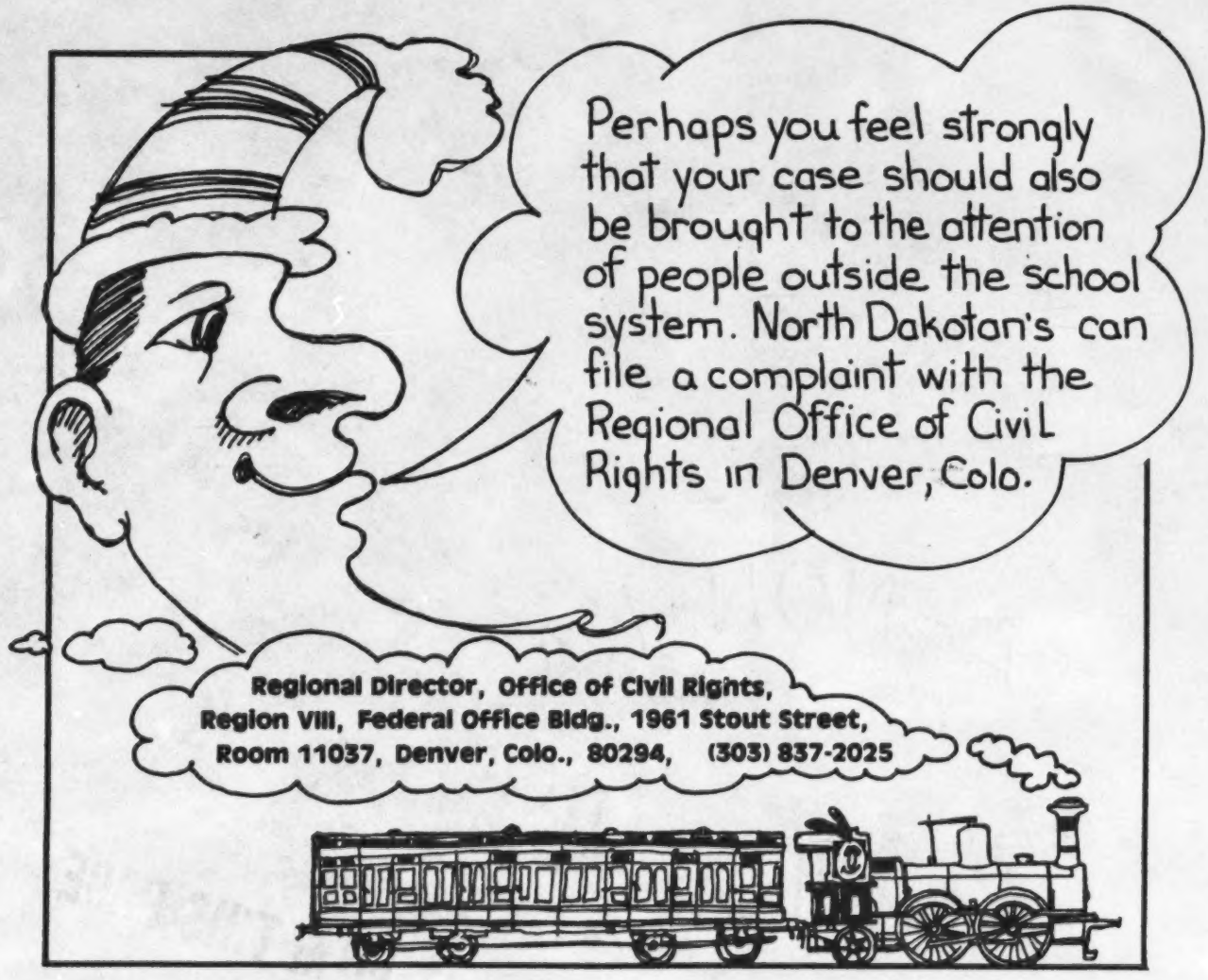
RESPONSIBILITIES OF THE STUDENT

Because schools are concerned with the issue of sex discrimination, it is your responsibility to bring to their attention any matter which they may have overlooked. It is not easy to make certain that the rights of students are protected every minute of every school day, so you must help school officials who are concerned with equal educational programs.


Your 1st responsibility is to yourself; to become aware of your rights under the law. You are also responsible for protecting these rights for yourself, your friends, and your classmates.
Got it!
As a member of the school community, you are responsible for being fair, honest and reasonable in exercising your rights under Title IX.
Be Fair Honest and Reasonable

Before you take action, remember your responsibility to be fair, honest, and reasonable. Talk about your concerns to the Title IX Coordinator, your friends, parents, or a teacher who supports equality. Tell them what you think. Explain what you feel should be fair and equal treatment in your particular case at your school. Remember that most people want to be fair, and most actions or policies that seem to discriminate are not intentional. You may simply have more information or a keener perception of the situation.


Perhaps you feel strongly that your case should also be brought to the attention of people outside the school system. North Dakotan's can file a complaint with the Regional Office of Civil Rights in Denver, Colo.
Regional Director, Office of Civil Rights, Region VIII, Federal Office Bldg., 1961 Stout Street, Room 11037, Denver, Colo., 80294, (303) 837-2025

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